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THE

WORKS

OF

Dr. Jonathan Swift,

Dean of St. Patrick's, Dublin.

VOLUME IV.

LONDON:
Printed for C. BATHURST, in Fleet-Street.
MDCCLXVIII.

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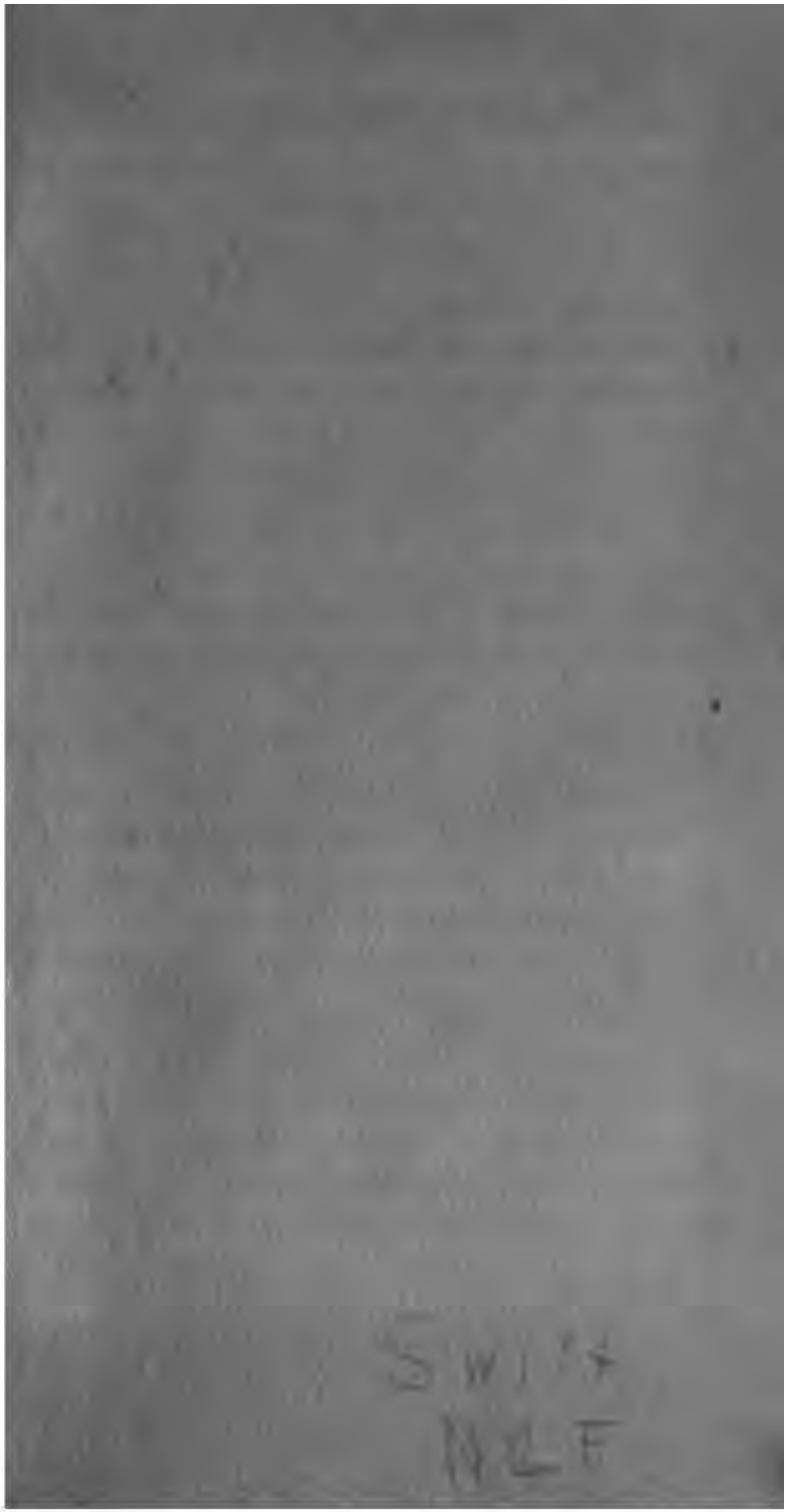
SWIFT
NLF

I could heartily wiſh, that the circumſtances of your fortune had enabled you to have continued ſome years longer in the univerſity, at leaſt till you were ten years ſtanding; to have laid in a competent ſtock of human learning, and ſome knowledge in divinity, before you attempted to appear in the world: for I cannot but lament the common courſe, which at leaſt nine in ten of thoſe, who enter into the miniſtry, are obliged to run. When they have taken a degree, and are conſequently grown a burden to their friends, who now think themſelves fully diſcharged, they get into orders as ſoon as they can (upon which I ſhall make no remarks) firſt ſollicit a readerſhip, and if they be very fortunate, arrive in time to a curacy here in town, or elſe are ſent to be aſſiſtants in the country, where they probably continue ſeveral years (many of them their whole lives) with thirty or forty pounds a year for their ſupport: till ſome biſhop who happens to be not overſtocked with relations, or attached to favourites, or is content to ſupply his dioceſe without colonies from *England*, beſtows upon

upon them ſome inconſiderable benefice, when it is odds they are already encumbered with a numerous family. I would be glad to know, what intervals of life ſuch perſons can poſſibly ſet apart for the improvement of their minds; or which way they could be furniſhed with books, the library they brought with them from their college being uſually not the moſt numerous, or judiciouſly choſen. If ſuch gentlemen arrive to be great ſcholars, it muſt, I think, be either by means ſupernatural, or by a method altogether out of any road yet known to the learned. But I conceive the fact directly otherwiſe, and that many of them loſe the greateſt part of the ſmall pittance they received at the univerſity.

I take it for granted, that you intend to purſue the beaten track, and are already deſirous to be ſeen in a pulpit; only I hope you will think it proper to paſs your quarentine among ſome of the deſolate churches five miles round this town, where you may at leaſt learn to *read* and to *ſpeak*, before you venture to expoſe your parts in a city-congregation;

not that theſe are better judges, but becauſe, if a man muſt needs expoſe his folly, it is more ſafe and diſcreet to do ſo before few witneſſes, and in a ſcattered neighbourhood. And you will do well, if you can prevail upon ſome intimate and judicious friend to be your conſtant hearer, and allow him with the utmoſt freedom to give you notice of whatever he ſhall find amiſs either in your voice or geſture; for want of which early warning many clergymen continue defective, and ſometimes ridiculous, to the end of their lives. Neither is it rare to obſerve among excellent and learned divines a certain ungracious manner, or an unhappy tone of voice, which they never have been able to ſhake off.

I could likewiſe have been glad, if you had applied yourſelf a little more to the ſtudy of the *Engliſh* language, than I fear you have done; the neglect whereof is one of the moſt general defects among the ſcholars of this kingdom, who ſeem not to have the leaſt conception of a ſtyle, but run on in a flat kind of phraſeology, often mingled with barbarous terms and expreſſions

expreſſions peculiar to the nation: neither do I perceive that any perſon either finds or acknowledges his wants upon this head, or in the leaſt deſires to have them ſupplied. Proper words in proper places make the true definition of a ſtyle. But this would require too ample a diſquiſition to be now dwelt on: However, I ſhall venture to name one or two faults, which are eaſy to be remedied with a very ſmall portion of abilities.

The firſt is the frequent uſe of obſcure terms, which by the women are called *hard words*, and by the better ſort of vulgar *fine language*; than which I do not know a more univerſal, inexcuſable, and unneceſſary miſtake among the clergy of all diſtinctions, but eſpecially the younger practitioners. I have been curious enough to take a liſt of ſeveral hundred words in a ſermon of a new beginner, which not one of his hearers among a hundred could poſſibly underſtand; neither can I eaſily call to mind any clergyman of my own acquaintance, who is wholly exempt from this error, although many of them agree with me in the diſlike

of the thing. But I am apt to put myſelf in the place of the vulgar, and think many words difficult or obſcure, which the preacher will not allow to be ſo, becauſe thoſe words are obvious to ſcholars. I believe the method obſerved by the famous lord *Falkland*, in ſome of his writings, would not be an ill one for young divines: I was aſſured by an old perſon of quality, who knew him well, that when he doubted whether a word were perfectly intelligible or no, he uſed to conſult one of his lady's chambermaids, (not the waitingwoman, becauſe it was poſſible ſhe might be converſant in romances) and by her judgment was guided whether to receive or reject it. And if that great perſon thought ſuch a caution neceſſary in treatiſes offered to the learned world, it will be ſure at leaſt as proper in ſermons, where the meaneſt hearer is ſuppoſed to be concerned, and where very often a lady's chambermaid may be allowed to equal half the congregation, both as to quality and underſtanding. But I know not how it comes to paſs, that profeſſors in moſt arts and ſciences

are generally the worſt qualified to explain their meanings to thoſe, who are not of their tribe: a common farmer ſhall make you underſtand in three words, *that his foot is out of joint, or his collar-bone broken*; wherein a *ſurgeon*, after a hundred terms of art, if you are not a ſcholar, ſhall leave you to ſeek. It is frequently the ſame caſe in law, phyſick, and even many of the meaner arts.

And upon this account it is, that among *hard words* I number likewiſe thoſe, which are peculiar to divinity as it is a ſcience, becauſe I have obſerved ſeveral clergymen, otherwiſe little fond of obſcure terms, yet in their ſermons very liberal of thoſe, which they find in eccleſiaſtical writers, as if it were our duty to underſtand them; which I am ſure it is not. And I defy the greateſt divine to produce any law either of God or man, which obliges me to comprehend the meaning of *omniſcience, omnipreſence, ubiquity, attribute, beatifick viſion*, with a thouſand others ſo frequent in pulpits, any more than that of *excentrick, idioſyncraſy, entity*, and the like. I believe I may venture to inſiſt further,

that many terms uſed in holy writ, particularly by St. *Paul*, might with more diſcretion be changed into plainer ſpeech, except when they are introduced as part of a quotation.

I am the more earneſt in this matter, becauſe it is a general complaint, and the juſteſt in the world. For a divine hath nothing to ſay to the wiſeſt congregation of any pariſh in this kingdom, which he may not expreſs in a manner to be underſtood by the meaneſt among them. And this aſſertion muſt be true, or elſe God requires from us more than we are able to perform. However, not to contend whether a logician might poſſibly put a caſe, that would ſerve for an exception, I will appeal to any man of letters, whether at leaſt nineteen in twenty of thoſe perplexing words might not be changed into eaſy ones, ſuch as naturally firſt occur to ordinary men, and probably did ſo at firſt to thoſe very gentlemen, who are ſo fond of the former.

We are often reproved by divines from the pulpits on account of our ignorance in things ſacred, and perhaps with juſtice enough:

enough: however, it is not very reaſonable for them to expect, that *common men* ſhould underſtand expreſſions, which are never made uſe of in *common life*. No gentleman thinks it ſafe or prudent to ſend a ſervant with a meſſage, without repeating it more than once, and endeavouring to put it into terms brought down to the capacity of the bearer: yet after all this care, it is frequent for ſervants to miſtake, and ſometimes occaſion miſunderſtandings among friends. Although the common domeſticks in ſome gentlemens families have more opportunities of improving their minds, than the ordinary ſort of tradeſmen.

It is uſual for clergymen, who are taxed with this learned defect, to quote Dr. *Tillotſon*, and other famous divines, in their defence, without conſidering the difference between elaborate diſcourſes upon important occaſions, delivered to princes or parliaments, written with a view of being made publick, and a plain ſermon intended for the middle or lower ſize of people. Neither do they ſeem to remember the many alterations, additions, and expungings

expungings made by great authors in thoſe treatiſes, which they prepare for the publick. Beſides, that excellent prelate abovementioned was known to preach after a much more popular manner in the city-congregations: and if in thoſe parts of his works he be any where too obſcure for the underſtandings of many, who may be ſuppoſed to have been his hearers, it ought to be numbered among his omiſſions.

The fear of being thought pedants hath been of pernicious conſequence to young divines. This hath wholly taken many of them off from their ſeverer ſtudies in the univerſity; which they have exchanged for plays, poems, and pamphlets, in order to qualify them for tea-tables and coffee-houſes. This they uſually call *polite converſation*, *knowing the world*, and *reading men inſtead of books*. Theſe accompliſhments, when applied to the pulpit, appear by a quaint, terſe, florid ſtyle, rounded into periods and cadencies, commonly without either propriety or meaning. I have liſtened with my utmoſt attention for half an hour to an orator of this ſpecies, without being able to underſtand,

much

much leſs to carry away one ſingle ſentence out of a whole ſermon. Others, to ſhew that their ſtudies have not been confined to ſciences, or ancient authors, will talk in the ſtile of a gaming ordinary, and [a] *White Friers*, when I ſuppoſe the hearers can be little edified by the terms of *palming*, *ſhuffling*, *biting*, *bamboozling*, and the like, if they have not been ſometimes converſant among pickpockets and ſharpers. And truly, as they ſay, a man is known by his company, ſo it ſhould ſeem that a man's company may be known by his manner of expreſſing himſelf, either in publick aſſemblies or private converſation.

It would be endleſs to run over the ſeveral defects of ſtyle among us: I ſhall therefore ſay nothing of the *mean* and the *paultry*, (which are uſually attended by the *fuſtian*) much leſs of the *ſlovenly* or *in-*

[a] The ſtile of *White Friers* was that of ſharpers, bullies, and other fugitives from the law. This precinct in 1609 obtained from King *James* a charter of exemption from pariſh, ward, and city offices, except in the militia: being poſſeſſed thereof, the inhabitants claimed afterwards a power and right to protect the perſons of debtors, whereby the place became filled with lawleſs refugees of all ſorts, who grew to ſuch a height of wickedneſs and impudence, that is was found neceſſary in King *William*'s time by act of parliament to ſuppreſs and bring them to juſtice.

decent,

decent. Two things I will juſt warn you againſt: the firſt is, the frequency of flat unneceſſary epithets; and the other is, the folly of uſing old thread-bare phraſes, which will often make you go out of your way to find and apply them, are nauſeous to rational hearers, and will ſeldom expreſs your meaning as well as your own natural words.

Although, as I have already obſerved, our *engliſh* tongue is too little cultivated in this kingdom, yet the faults are nine in ten owing to affectation, and not to the want of underſtanding. When a man's thoughts are clear, the propereſt words will generally offer themſelves firſt, and his own judgment will direct him in what order to place them, ſo as they may be beſt underſtood. Where men err againſt this method, it is uſually on purpoſe, and to ſhew their learning, their oratory, their politeneſs, or their knowledge of the world. In ſhort, that ſimplicity, without which no human performance can arrive to any great perfection, is no where more eminently uſeful than in this.

I have been conſidering that part of oratory

tory, which relates to the moving of the paſſions: this I obſerve is in eſteem and practice among ſome church-divines, as well as among all the preachers and hearers of the fanatick or enthuſiaſtick ſtrain. I will here deliver to you (perhaps with more freedom than prudence) my opinion upon the point.

The two great orators of *Greece* and *Rome*, *Demoſthenes* and *Cicero*, though each of them a leader (or as the *Greeks* called it, a *demagogue*) in a popular ſtate, yet ſeem to differ in their practice upon this branch of their art: the former, who had to deal with a people of much more politeneſs, learning, and wit, laid the greateſt weight of his oratory upon the ſtrength of his arguments offered to their underſtanding and reaſon: whereas *Tully* conſidered the diſpoſitions of a ſincere, more ignorant, and leſs mercurial nation, by dwelling almoſt entirely on the pathetick part.

But the principal thing to be remembered is, that the conſtant deſign of both theſe orators in all their ſpeeches was to drive ſome one particular point, either the condemnation or acquital of an accuſed perſon,

ſon, a perſuaſive to war, the enforcing of a law, and the like: which was determined upon the ſpot, according as the orators on either ſide prevailed. And here it was often found of abſolute neceſſity to inflame or cool the paſſions of the audience; eſpecially at *Rome*, where *Tully* ſpoke, and with whoſe writings young divines (I mean thoſe among them who read old authors) are more converſant than with thoſe of *Demoſthenes*, who by many degrees excelled the other, at leaſt as an orator. But I do not ſee how this talent of moving the paſſions can be of any great uſe towards directing chriſtian men in the conduct of their lives, at leaſt in theſe *northern* climates, where I am confident the ſtrongeſt eloquence of that kind will leave few impreſſions upon any of our ſpirits deep enough to laſt till the next morning, or rather, to the next meal.

But what hath chiefly put me out of conceit with this moving manner of preaching, is the frequent diſappointment it

[c] This diſſuaſive againſt an attempt to move the paſſions is not intended to cenſure thoſe diſcourſes, by which *hope* and *fear* are excited by an exhibition of their proper objects in proper language; but that *cant* only, by which hypocrites affect to be melted into tears, ſee p. 16.

meets

meets with. I know a gentleman, who made it a rule in reading, to ſkip over all ſentences where he ſpied a note of admiration at the end. I believe thoſe preachers, who abound in '*epiphonemas*', if they look about them, would find one part of their congregation out of countenance, and the other aſleep, except perhaps an old female beggar or two in the iſles, who (if they be ſincere) may probably groan at the ſound.

Nor is it a wonder, that this expedient ſhould ſo often miſcarry, which requires ſo much art and genius to arrive at any perfection in it; as every man will find, much ſooner than learn, by conſulting *Cicero* himſelf.

I therefore entreat you to make uſe of this faculty (if you be ever ſo unfortunate as to think you have it) as ſeldom, and with as much caution as you can, elſe I may probably have occaſion to ſay of you, as a great perſon ſaid of another upon this very ſubject. A lady aſked him, coming out of church, whether it were not a very

[4] *Epiphonema* is a figure in *rhetorick*, ſignifying a ſententious kind of exclamation.

moving

moving diſcourſe? *yes*, ſaid he, *I was extremely ſorry, for the man is my friend.*

If in company you offer ſomething for a jeſt, and no-body ſeconds you in your own laughter, or ſeems to reliſh what you ſaid, you may condemn their taſte, if you pleaſe, and appeal to better judgments; but in the mean time, it muſt be agreed, you make a very indifferent figure: and it is, at leaſt, equally ridiculous to be diſappointed in endeavouring to make other folks grieve, as to make them laugh.

A plain convincing reaſon may poſſibly operate upon the mind, both of a learned and ignorant hearer as long as they live, and will edify a thouſand times more than the art of wetting the handkerchiefs of a whole congregation, if you were ſure to attain it.

If your arguments be ſtrong, in God's name offer them in as moving a manner as the nature of the ſubject will properly admit, wherein reaſon and good advice will be your ſafeſt guides; but beware of letting the pathetick part ſwallow up the rational: for I ſuppoſe *philoſophers* have long agreed, that paſſion ſhould never prevail over reaſon.

As

As I take it, the two principal branches of preaching are, firſt to tell the people what is their duty, and then to convince them that it is ſo. The topicks for both theſe, we know, are brought from *ſcripture* and *reaſon*. Upon the former, I wiſh it were often practiſed to inſtruct the hearers in the limits, extent, and compaſs of every duty; which requires a good deal of ſkill and judgment: the other branch is, I think, not ſo difficult. But what I would offer upon both, is this, that it ſeems to be in the power of a reaſonable clergyman, if he will be at the pains, to make the moſt ignorant man comprehend what is his duty, and to convince him by arguments drawn to the level of his underſtanding, that he ought to perform it.

But I muſt remember that my deſign in this *paper*, was not ſo much to inſtruct you in your buſineſs either as a clergyman, or a preacher, as to warn you againſt ſome miſtakes, which are obvious to the generality of mankind, as well as to me; and we, who are hearers, may be allowed to have ſome opportunities in the quality of being ſtanders-by. Only, perhaps, I may now

again tranſgreſs by deſiring you to expreſs the heads of your diviſions in as few and clear words as you poſſibly can; otherwiſe, I and many thouſand others will never be able to retain them, nor conſequently to carry away a ſyllable of the ſermon.

I ſhall now mention a particular, wherein your whole body will be certainly againſt me, and the laity, almoſt to a man, on my ſide. However it came about, I cannot get over the prejudice of taking ſome little offence at the clergy for perpetually reading their ſermons; perhaps my frequent hearing of foreigners, who never make uſe of notes, may have added to my diſguſt. And I cannot but think, that whatever is read, differs as much from what is repeated without book, as a copy does from an original. At the ſame time I am highly ſenſible, what an extream difficulty it would be upon you to alter this method; and that, in ſuch a caſe, your ſermons would be much leſs valuable than they are, for want of time to improve and correct them. I would therefore gladly come to a compromiſe with you in this matter. I

knew a clergyman of ſome diſtinction, who appeared to deliver his ſermon without looking into his notes, which when I complimented him upon, he aſſured me, he could not repeat ſix lines; but his method was to write the whole ſermon in a large plain hand, with all the forms of margin, paragraph, marked page, and the like; then on *Sunday* morning he took care to run it over five or ſix times, which he could do in an hour; and when he delivered it, by pretending to turn his face from one ſide to the other, he would (in his own expreſſion) pick up the lines, and cheat his people by making them believe he had it all by heart. He farther added, that whenever he happened by neglect to omit any of theſe circumſtances, the vogue of the *pariſh* was, *our doctor gave us but an indifferent ſermon to-day.* Now among us many clergymen act ſo directly contrary to this method, that from a habit of ſaving *time* and *paper*, which they acquired at the univerſity, they write in ſo diminutive a manner, with ſuch frequent blots and interlineations, that they are hardly

able to go on without perpetual heſitations or extemporary expletives: and I deſire to know, what can be more inexcuſable, than to ſee a divine and a ſcholar at a loſs in reading his own compoſitions, which it is ſuppoſed he has been preparing with much *pains* and *thought* for the inſtruction of his people. The want of a little more care in this article is the cauſe of much ungraceful behaviour. You will obſerve ſome clergymen with their heads held down from the beginning to the end, within an inch of the cuſhion, to read what is hardly legible: which, beſides the untoward manner, hinders them from making the beſt advantage of their voice: others again have a trick of popping up and down every moment from their *paper* to the audience, like an idle-ſchool boy on a repetition day.

Let me intreat you therefore to add one half crown a year to the article of *paper*; to tranſcribe your ſermons in as large and plain a manner as you can; and either make no interlineations, or change the whole leaf; for we, your hearers, would rather

rather you ſhould be leſs correct, than perpetually ſtammering, which I take to be one of the worſt *ſoleciſms* in *rhetorick*. And laſtly, read your ſermon once or twice a day for a few days before you preach it: to which you will probably anſwer ſome years hence, *that it was but juſt finiſhed, when the laſt bell rang to church*: and I ſhall readily believe, but not excuſe you.

I cannot forbear warning you in the moſt earneſt manner againſt endeavouring at wit in your ſermons, becauſe, by the ſtricteſt computation, it is very near a million to one that you have none; and becauſe too many of your calling have conſequently made themſelves everlaſtingly ridiculous by attempting it. I remember ſeveral young men in this town, who could never leave the *pulpit* under half a dozen *conceits*; and this faculty adhered to thoſe gentlemen a longer or ſhorter time, exactly in proportion to their ſeveral degrees of dulneſs: accordingly, I am told that ſome of them retain it to this day. I heartily wiſh the brood were at an end.

Before you enter into the common un-

ſufferable cant of taking all occaſions to diſparage the heathen *philoſophers*, I hope you will differ from ſome of your brethren by firſt enquiring, what thoſe *philoſophers* can ſay for themſelves. The ſyſtem of morality to be gathered out of the writings or ſayings of thoſe ancient ſages, falls undoubtedly very ſhort of that delivered in the goſpel, and wants, beſides, the divine ſanction which our Saviour gave to his. Whatever is further related by the evangeliſts, contains chiefly matters of fact, and conſequently of faith; ſuch as the birth of Chriſt, his being the Meſſiah, his miracles, his death, reſurrection, and aſcenſion: none of which can properly come under the appellation of human wiſdom, being intended only to make us wiſe unto ſalvation. And therefore in this point, nothing can be juſtly laid to the charge of the *philoſophers* further than that they were ignorant of certain facts, which happened long after their death. But I am deceived, if a better comment could be any where collected upon the moral part of the goſpel, than from the writings of thoſe excellent

lent men; even that divine precept of loving our enemies is at large inſiſted on by *Plato*, who puts it, as I remember, into the mouth of *Socrates*. And as to the reproach of heatheniſm, I doubt they had leſs of it than the corrupted *Jews*, in whoſe time they lived. For it is a groſs piece of ignorance among us, to conceive, that in thoſe polite and learned ages even perſons of any tolerable education, much leſs the wiſeſt philoſophers, did acknowledge or worſhip any more than one almighty power under ſeveral denominations, to whom they allowed all thoſe attributes we aſcribe to the divinity: and as I take it, human comprehenſion reacheth no further; neither did our Saviour think it neceſſary to explain to us the nature of God, becauſe, as I ſuppoſe, it would be impoſſible, without beſtowing on us other faculties than we poſſeſs at preſent. But the true miſery of the heathen world appears to be, what I before mentioned, the want of a divine ſanction, without which the dictates of the philoſophers failed in the point of authority; and conſequently the bulk of mankind lay indeed under a great load of ignorance,

even in the article of morality; but the philoſophers themſelves did not. Take the matter in this light, and it will afford field enough for a divine to enlarge on by ſhewing the advantages, which the chriſtian world hath over the heathen, and the abſolute neceſſity of divine revelation to make the knowledge of the true God, and the practice of virtue more univerſal in the world.

I am not ignorant, how much I differ in this opinion from ſome ancient fathers in the church, who arguing againſt the heathens, made it a principal topick to decry their philoſophy as much as they could: which, I hope, is not altogether our preſent caſe. Beſides, it is to be conſidered, that thoſe fathers lived in the decline of *literature*; and in my judgment (who ſhould be unwilling to give the leaſt offence) appear to be rather moſt excellent holy perſons, than of tranſcendent genius and learning. Their genuine writings (for many of them have extremely ſuffered by ſpurious additions) are of admirable uſe for confirming the truth of ancient doctrines and diſcipline, by ſhewing

ing the ſtate and practice of the primitive church. But among ſuch of them, as have fallen in my way, I do not remember any, whoſe manner of arguing or exhorting I could heartily recommend to the imitation of a young divine, when he is to ſpeak from the pulpit. Perhaps I judge too haſtily; there being ſeveral of them, in whoſe writings I have made very little progreſs, and in others none at all. For I peruſed only ſuch as were recommended to me, at a time when I had more leiſure, and a better diſpoſition to read, than have ſince fallen to my ſhare.

To return then to the heathen philoſophers: I hope you will not only give them quarter, but make their works a conſiderable part of your ſtudy. To theſe I will venture to add the principal orators and hiſtorians, and perhaps a few of the poets: by the reading of which, you will ſoon diſcover your mind and thoughts to be enlarged, your imagination extended and refined, your judgment directed, your admiration leſſened, and your fortitude increaſed: all which advantages muſt needs be of excellent uſe to a divine, whoſe duty

duty it is to preach and practiſe the contempt of human things.

I would ſay ſomething concerning quotations, wherein I think you cannot be too ſparing, except from ſcripture, and the primitive writers of the church. As to the former, when you offer a text as a proof or an illuſtration, we your hearers expect to be fairly uſed, and ſometimes think we have reaſon to complain, eſpecially of you younger divines; which makes us fear, that ſome of you conceive you have no more to do than to turn over a concordance, and there having found the principal word, introduce as much of the verſe, as will ſerve your turn, though in reality it makes nothing for you. I do not altogether diſapprove the manner of interweaving texts of ſcripture through the ſtyle of your ſermon, wherein however I have ſometimes obſerved great inſtances of indiſcretion and impropriety, againſt which I therefore venture to give you a caution:

As to quotations from ancient fathers, I think they are beſt brought in to confirm ſome opinion controverted by thoſe who

who differ from us: In other caſes, we give you full power to adopt the ſentence for your own, rather than tell us, *as St. Auſtin excellently obſerves.* But to mention modern writers by name, or uſe the phraſe of *a late excellent prelate of our church*, and the like, is altogether intolerable, and for what reaſon I know not, makes every rational hearer aſhamed. Of no better a ſtamp is your *heathen philoſopher*, and *famous poet*, and *roman hiſtorian*, at leaſt in common congregations, who will rather believe you on your own word, than on that of *Plato* or *Homer.*

I have lived to ſee *Greek* and *Latin* almoſt entirely driven out of the pulpit, for which I am heartily glad. The frequent uſe of the latter was certainly a remnant of popery, which never admitted ſcripture in the vulgar language; and I wonder that practice was never accordingly objected to us by the fanaticks.

The mention of quotations puts me in mind of common-place books, which have been long in uſe by induſtrious young divines, and, I hear, do ſtill continue ſo: I know they are very beneficial to

to lawyers and phyſicians, becauſe they are collections of facts or caſes, whereupon a great part of their ſeveral faculties depend; of theſe I have ſeen ſeveral, but never yet any written by a clergyman; only from what I am informed, they generally are extracts of theological and moral ſentences, drawn from eccleſiaſtical and other authors, reduced under proper heads, uſually begun, and perhaps finiſhed, while the collectors were young in the church, as being intended for materials, or nurſeries to ſtock future ſermons. You will obſerve the wiſe editors of ancient authors, when they meet a ſentence worthy of being diſtinguiſhed, take ſpecial care to have the firſt word printed in capital letters, that you may not overlook it: Such, for example, as *the inconſtancy of fortune, the goodneſs of peace, the excellency of wiſdom, the certainty of death; that proſperity makes men inſolent, and adverſity humble*; and the like eternal truths, which every ploughman knows well enough, though he never heard of *Ariſtotle* or *Plato*. If theological common-place books be no better filled,

I think

I think they had better be laid aſide; and I could wiſh, that men of tolerable intellectuals would rather truſt their own natural reaſon improved by a general converſation with books, to enlarge on a point, which they are ſuppoſed already to underſtand. If a rational man reads an excellent author with juſt application, he ſhall find himſelf extremely improved, and perhaps inſenſibly led to imitate that author's perfections, although in a little time he ſhould not remember one word in the book, nor even the ſubject it handled: for books give the ſame turn to our thoughts and way of reaſoning, that good and ill company does to our behaviour and converſation; without either loading our memories, or making us even ſenſible of the change. And particularly I have obſerved in preaching, that no men ſucceed better than thoſe, who truſt entirely to the ſtock or fund of their own reaſon, advanced indeed, but not overlaid by commerce with books. Whoever only reads in order to tranſcribe wiſe and ſhining remarks, without entering into the genius and ſpirit of the author, as it

is

is probable he will make no very judicious extract, ſo he will be apt to truſt to that collection in all his compoſitions, and be miſled out of the regular way of thinking, in order to introduce thoſe materials, which he has been at the pains to gather: and the product of all this will be found a manifeſt incoherent piece of patchwork.

Some gentlemen abounding in their univerſity erudition are apt to fill their ſermons with philoſophical terms and notions of the metaphyſical or abſtracted kind, which generally have one advantage, to be equally underſtood by the wiſe, the vulgar, and the preacher himſelf. I have been better entertained, and more informed by a few pages in the *pilgrim's progreſs*, than by a long diſcourſe upon the *will* and the *intellect*, and *ſimple* or *complex ideas*. Others again are fond of dilating on *matter* and *motion*, talk of the *fortuitous concourſe of atoms*, of *theories*, and *phænomena*; directly againſt the advice of St. *Paul*, who yet appears to have been converſant enough in thoſe kinds of ſtudies.

I do

I do not find, that you are any where directed in the canons or articles to attempt explaining the myſteries of the chriſtian religion. And indeed, ſince providence intended there ſhould be myſteries, I do not ſee how it can be agreeable to *piety*, *orthodoxy*, or *good ſenſe*, to go about ſuch a work. For, to me, there ſeems to be a manifeſt dilemma in the caſe: if you explain them, they are myſteries no longer; if you fail, you have laboured to no purpoſe. What I ſhould think moſt reaſonable and ſafe for you to do upon this occaſion, is upon ſolemn days to deliver the doctrine, as the church holds it; and confirm it by ſcripture. For my part, having conſidered the matter impartially, I can ſee no great reaſon, which thoſe gentlemen, you call the *free-thinkers*, can have for their clamour againſt religious myſteries; ſince it is plain, they were not invented by the clergy, to whom they bring no profit, nor acquire any honour. For every clergyman is ready, either to tell us the utmoſt he knows, or to confeſs that he does not underſtand them; neither is it ſtrange, that there ſhould be myſteries

in

in divinity, as well as in the commoneſt operations of nature.

And here I am at a loſs, what to ſay upon the frequent cuſtom of preaching againſt *atheiſm*, *deiſm*, *free-thinking*, and the like, as young divines are particularly fond of doing, eſpecially when they exerciſe their talent in churches frequented by perſons of quality; which, as it is but an ill compliment to the audience, ſo I am under ſome doubt whether it anſwers the end.

Becauſe perſons under thoſe imputations are generally no great frequenters of churches, and ſo the congregation is but little edified for the ſake of three or four fools, who are paſt grace: neither do I think it any part of *prudence* to perplex the minds of well-diſpoſed people with doubts, which probably would never have otherwiſe come into their heads. But I am of opinion, and dare be poſitive in it, that not one in a hundred of thoſe, who pretend to be *free-thinkers*, are really ſo in their hearts. For there is one obſervation, which I never knew to fail, and I deſire you will examine it in the courſe of your life;

e; that no gentleman of a liberal edu-
tion, and regular in his morals, did e-
r profeſs himſelf a *free-thinker*: where
en are theſe kind of people to be found?
ong the worſt part of the ſoldiery, made
of pages, younger brothers of obſcure
milies, and others of deſperate fortunes:
elſe among idle town-fops, and now
d then a drunken 'ſquire of the coun-
y. Therefore, nothing can be plainer,
an that ignorance and vice are two in-
edients abſolutely neceſſary in the com-
ſition of thoſe you generally call *free-*
inkers, who, in propriety of ſpeech,
e no thinkers at all. And ſince I am
the way of it, pray conſider one thing
rther: as young as you are, you cannot
it have already obſerved, what a violent
n there is among too many weak people
gainſt univerſity-education: be firmly
ſured, that the whole cry is made up by
oſe, who were either never ſent to a
llege, or through their irregularities and
upidity never made the leaſt improve-
ient, while they were there. I have above
rty of the latter ſort now in my eye;
veral of them in this town, whoſe *learn-*

ing, *manners*, *temperance*, *probity*, *good-nature*, and *politicks*, are all of a piece: others of them in the country, oppreſſing their tenants, tyrannizing over the neighbourhood, cheating the vicar, talking nonſenſe, and getting drunk at the ſeſſions. It is from ſuch ſeminaries as theſe, that the world is provided with the ſeveral tribes and denominations of *free-thinkers*, who, in my judgment, are not to be reformed by arguments offered to prove the truth of the *chriſtian religion*, becauſe reaſoning will never make a man correct an ill opinion, which by reaſoning he never acquired: for, in the courſe of things, men always grow vicious, before they become unbelievers; but if you would once convince the town or country profligate, by topicks drawn from the view of their own *quiet*, *reputation*, *health*, and *advantage*, their *infidelity* would ſoon drop off: this, I confeſs, is no eaſy taſk, becauſe it is, almoſt in a literal ſenſe, to fight with beaſts. Now, to make it clear, that we are to look for no other original of this *infidelity*, whereof divines ſo much complain, it is allowed on all hands, that the people

people of *England* are more corrupt in their *morals*, than any other nation at this day under the *ſun*: and this corruption is manifeſtly owing to other cauſes both *numerous* and *obvious*, much more than to the publication of irreligious books, which indeed are but the conſequence of the former. For all the writers againſt chriſtianity, ſince the revolution, have been of the loweſt rank among men in regard to *literature*, *wit*, and good *ſenſe*, and upon that account wholly unqualified to propagate *hereſies*, unleſs among a people already abandoned.

In an age, where every thing diſliked by thoſe, who think with the majority, is called *diſaffection*, it may perhaps be ill interpreted, when I venture to tell you, that this univerſal depravation of *manners* is owing to the perpetual bandying of *factions* among us for thirty years paſſed; when, without weighing the *motives* of *juſtice*, *law*, *conſcience*, or *honour*, every man adjuſts his *principles* to thoſe of the *party* he hath choſen, and among whom he may beſt find his own account; but by reaſon of our frequent viciſſitudes, men

who were impatient of being out of play, have been forced to recant, or at leaſt to reconcile their former tenets with every new ſyſtem of adminſtration. Add to this, that the old fundamental cuſtom of annual parliaments being wholly laid aſide, and elections growing chargeable, ſince gentlemen found that their country-ſeats brought them in leſs than a ſeat in the houſe, the voters, *that is to ſay*, the bulk of the common people have been univerſally ſeduced into *bribery*, *perjury*, *drunkenneſs*, *malice*, and *ſlander*.

Not to be farther tedious or rather invidious, theſe are a few, among other cauſes, which have contributed to the ruin of our *morals*, and conſequently to the contempt of *religion*: for imagine to yourſelf, if you pleaſe, a landed youth, whom his mother would never ſuffer to look into a book for fear of ſpoiling his eyes, got into parliament, and obſerving all enemies to the clergy heard with the utmoſt applauſe, what notions he muſt imbibe, how readily he will join in the cry, what an eſteem he will conceive of himſelf, and what a contempt he muſt entertain, not

only

only for his vicar at home, but for the whole order.

I therefore again conclude, that the trade of *infidelity* hath been taken up only for an expedient to keep in countenance that univerſal corruption of *morals*, which many other cauſes firſt contributed to introduce and to cultivate. And thus Mr. *Hobbs*'s ſaying upon reaſon may be much more properly applied to religion: that, *if religion will be againſt a man, a man will be againſt religion.* Though after all, I have heard a profligate offer much ſtronger arguments againſt paying his debts, than ever he was known to do againſt *chriſtianity*; indeed the reaſon was, becauſe in that juncture he happened to be cloſer preſſed by the *bailiff* than the *parſon.*

Ignorance may perhaps be the *mother* of *ſuperſtition*, but *experience* hath not proved it to be ſo of *devotion*; for *chriſtianity* always made the moſt eaſy and quickeſt progreſs in civilized countries. I mention this, becauſe it is affirmed, that the clergy are in moſt credit where ignorance prevails, (and ſurely this kingdom would be called the *paradiſe* of clergy-

men, if that opinion were true) for which they inſtance *England* in the times of *popery*. But whoever knoweth any thing of three or four centuries before the reformation, will find the little learning then ſtirring was more equally divided between the *engliſh* clergy and laity, than it is at preſent. There were ſeveral famous lawyers in that *period*, whoſe writings are ſtill in the higheſt repute, and ſome *hiſtorians* and *poets*, who were not of the *church*. Whereas now-a-days our education is ſo corrupted, that you will hardly find a young perſon of quality with the leaſt tincture of knowledge, at the ſame time that many of the clergy were never more learned or ſo ſcurvily treated. Here among us, at leaſt, a man of letters, out of the three profeſſions, is almoſt a prodigy. And thoſe few, who have preſerved any rudiments of learning, are (except perhaps one or two ſmatterers) the clergy's friends to a man: and I dare appeal to any clergyman in this kingdom, whether the greateſt dunce in his pariſh be not always the moſt proud, wicked, fraudulent, and intractable of his flock.

I think

I think the clergy have almoſt given over perplexing themſelves and their hearers with abſtruſe points of predeſtination, election, and the like; at leaſt, it is time they ſhould; and therefore I ſhall not trouble you further upon this head.

I have now ſaid all I could think convenient with relation to your conduct in the pulpit: your behaviour in the world is another ſcene, upon which I ſhall readily offer you my thoughts, if you appear to deſire them from me by your approbation of what I have here written; if not, I have already troubled you too much,

I am, SIR,

Your affectionate

Friend and Servant.

AN

ESSAY*

ON THE

FATES OF CLERGYMEN.

THERE is no *talent* ſo uſeful towards riſing in the world, or which puts men more out of the reach of fortune, than that quality generally poſſeſſed by the dulleſt ſort of men, and in common ſpeech called *diſcretion*; a ſpecies of lower prudence, by the aſſiſtance of which people of the meaneſt intellectuals, without any other qualification, paſs through the world in great tranquility, and with univerſal good treatment, neither giving nor taking offence. *Courts* are ſeldom unprovided of perſons under this character, on, whom, if they happen to be of great quality, moſt employments even the greateſt naturally fall, when competitors will not agree; and in ſuch promotions no-body rejoices or grieves. The truth of this I could prove by ſeveral in-

* This Eſſay was printed in the *Intelligencer* N° 5. and N° 7.

ſtances

ſtances within my own memory; for I ſay nothing of preſent times.

And indeed, as regularity and forms are of great uſe in carrying on the buſineſs of the world, ſo it is very convenient, that perſons endued with this kind of diſcretion ſhould have that ſhare, which is proper to their talents in the conduct of affairs, but by no means meddle in matters, which require *genius*, *learning*, *ſtrong comprehenſion*, *quickneſs of conception*, *magnanimity*, *generoſity*, *ſagacity*, or any other ſuperior gift of human minds. Becauſe this ſort of *diſcretion* is uſually attended with a ſtrong deſire of money, and few ſcruples about the way of obtaining it, with ſervile flattery and ſubmiſſion, with a want of all publick ſpirit or principle, with a perpetual wrong judgment, when the owners come into power and high place, how to diſpoſe of favour and preferment, having no meaſure for merit and virtue in others, but thoſe very ſteps, by which themſelves aſcended; nor the leaſt intention of doing good or hurt to the publick, farther than either one or t'other is likely to be ſubſervient to their own

own ſecurity or intereſt. Thus being void of all friendſhip and enmity, they never complain or find fault with the times, and indeed never have reaſon to do ſo.

Men of eminent parts and abilities, as well as virtues, do ſometimes riſe in the *court*, ſometimes in the *law*, and ſometimes even in the *church*. Such were the Lord *Bacon*, the Earl of *Strafford*, Archbiſhop *Laud* in the reign of King *Charles* I. and others in our own times, whom I ſhall not name; but theſe, and many more, under different princes, and in different kingdoms, were *diſgraced* or *baniſhed*, or *ſuffered death*, merely in envy to their virtues and ſuperior *genius*, which emboldened them in great exigencies and diſtreſſes of ſtate (wanting a reaſonable infuſion of this *aldermanly* diſcretion) to attempt the ſervice of their prince and country out of the common forms.

This evil fortune, which generally attends extraordinary men in the management of great affairs, hath been imputed to divers cauſes, that need not be here ſet down, when ſo obvious an one occurs; if what a certain writer obſerves be true, that

that *when* [a] *a great genius appears in the world, the dunces are all in confederacy againſt him.* And if this be his fate, when he employs his *talents* wholly in his cloſet, without interfering with any man's ambition or avarice; what muſt he expect, when he ventures out to ſeek for preferment in a court, but univerſal oppoſition, when he is mounting the ladder, and every hand ready to turn him off when he is at the top? and in this point fortune generally acts directly contrary to nature; for in nature we find, that bodies full of life and ſpirit mount eaſily, and are hard to fall, whereas heavy bodies are hard to riſe, and come down with greater velocity, in proportion to their weight; but we find fortune every day acting juſt the reverſe of this.

This talent of *diſcretion*, as I have deſcribed it in its ſeveral adjuncts and circumſtances, is no where ſo ſerviceable as to the *clergy*, to whoſe preferment nothing is ſo fatal as the character of wit, politeneſs in reading or manners, or that kind

[a] See the author's *thoughts on various ſubjects*, at the end of this volume.

of

of behaviour, which we contract by having too much converſed with perſons of high ſtation and eminency; theſe qualifications being reckoned by the *vulgar* of *all ranks* to be marks of *levity*, which is the laſt crime the world will pardon in a *clergyman*: to this I may add a free manner of ſpeaking in mixt company, and too frequent an appearance in places of much reſort, which are equally noxious to ſpiritual promotion.

I have known indeed a few exceptions to ſome parts of theſe obſervations. I have ſeen ſome of the dulleſt men alive aiming at wit, and others with as little pretenſions affecting politeneſs in manners and diſcourſe; but never being able to perſuade the world of their guilt, they grew into conſiderable ſtations upon the firm aſſurance, which all people had of their *diſcretion*, becauſe they were a ſize too low too deceive the world to their own diſadvantage. But this I confeſs is a trial too dangerous often to engage in.

There is a known ſtory of a *clergyman*, who was recommended for a preferment by ſome great men at court to an archbiſhop.

biſhop. [b] His grace ſaid, he had heard that the *clergyman* uſed to play at *whiſt* and *ſwobbers*; that as to playing now and then a ſober game at whiſt for paſtime, it might be pardoned; but he could not digeſt thoſe wicked ſwobbers; and it was with ſome pains, that my Lord *Somers* could undeceive him. I aſk, by what talents we may ſuppoſe that great prelate aſcended ſo high, or what ſort of qualifications he would expect in thoſe, whom he took into his patronage, or would probably recommend to court for the government of *diſtant churches*.

Two *clergymen* in my memory ſtood candidates for a ſmall *free-ſchool* in *Yorkſhire*, where a gentleman of quality and intereſt in the country, who happened to have a better underſtanding than his neighbours, procured the place for him, who was the better ſcholar, and more gentlemanly perſon of the two, very much to the regret of all the pariſh; the other being diſappointed came up to *London*, where he became the greateſt pattern of this lower *diſcretion*, that I have known,

[b] Doctor *Teniſon*, late Archbiſhop of *Canterbury*.

and

and poſſeſſed it with as heavy intellectuals; which, together with the coldneſs of his temper, and gravity of his deportment, carried him ſafe through many difficulties, and he lived and died in a great ſtation, while his competitor is too obſcure for fame to tell us what became of him.

This ſpecies of *diſcretion*, which I ſo much celebrate, and do moſt heartily recommend, hath one advantage not yet mentioned; it will carry a man ſafe through all the malice and variety of parties ſo far, that whatever faction happens to be uppermoſt, his claim is uſually allowed for a ſhare of what is going. And the thing ſeems to me highly reaſonable: for in all great changes the prevailing ſide is uſually ſo tempeſtuous, that it wants the ballaſt of thoſe, whom the world calls *moderate men*, and I call *men of diſcretion*; whom people in power may with little ceremony load as heavy as they pleaſe, drive them through the hardeſt and deepeſt roads without danger of foundering, or breaking their backs, and will be ſure to find them neither reſty nor vicious.

I will here give the reader a ſhort hiſtory

tory of two *clergymen* in *England*, the characters of each, and the progreſs of their fortunes in the world; by which the force of worldly diſcretion, and the bad conſequences from the want of that virtue will ſtrongly appear.

Coruſodes, an *Oxford* ſtudent, and a farmer's ſon, was never abſent from prayers or lecture, nor once out of his *college* after *Tom* had tolled. He ſpent every day ten hours in his cloſet, in reading his courſes, dozing, clipping papers, or darning his ſtockings, which laſt he performed to admiration. He could be ſoberly drunk at the expence of others with *college* ale, and at thoſe ſeaſons was always moſt devout. He wore the ſame gown five years without dragling or tearing. He never once looked into a play-book or a poem. He read *Virgil* and *Ramus* in the ſame cadence, but with a very different taſte. He never underſtood a jeſt, or had the leaſt conception of wit.

For one ſaying he ſtands in renown to this day. Being with ſome other ſtudents over a pot of ale, one of the company ſaid ſo many pleaſant things, that the reſt were

were much diverted, only *Coruſodes* was ſilent and unmoved. When they parted, he called this merry companion aſide, and ſaid, *Sir, I perceive by your often ſpeaking, and our friends laughing, that you ſpoke many jeſts; and you could not but obſerve my ſilence: but, Sir, this is my humour; I never make a jeſt myſelf, nor ever laugh at another man's.*

Coruſodes thus endowed got into holy orders, having by the moſt extreme parſimony ſaved thirty-four pounds out of a very beggarly fellowſhip, went up to *London*, where his ſiſter was waiting-woman to a lady, and ſo good a ſollicitor, that by her means he was admitted to read prayers in the family twice a day at ten ſhillings a month. He had now acquired a low, obſequious, aukward bow, and a talent of groſs flattery both in and out of ſeaſon; he would ſhake the butler by the hand; he taught the page his *catechiſm*, and was ſometimes admitted to dine at the ſteward's table. In ſhort, he got the good word of the whole family, and was recommended by my lady for chaplain to ſome other noble houſes, by which

which his revenue (beſides vails) amounted to about thirty pounds a year; his ſiſter procured him a ſcarf from my lord, who had a ſmall deſign of gallantry upon her; and by his lordſhip's ſollicitation he got a lectureſhip in town of ſixty pounds a year; where he preached conſtantly in perſon, in a grave manner, with an audible voice, a ſtyle eccleſiaſtick, and the matter (ſuch as it was) well ſuited to the intellectuals of his hearers. Some time after a country living fell in my lord's diſpoſal, and his lordſhip, who had now ſome encouragement given him of ſucceſs in his amour, beſtowed the living on *Coruſodes*, who ſtill kept his lectureſhip and reſidence in town, where he was a conſtant attendant at all meetings relating to charity, without ever contributing farther than his frequent pious exhortations. If any women of better faſhion in the pariſh happened to be abſent from church, they were ſure of a viſit from him in a day or two to chide and to dine with them.

He had a ſelect number of poor conſtantly attending at the ſtreet door of his lodging, for whom he was a common ſollici-

tor to his former patroneſs, dropping in his own half crown among the collections, and taking it out when he diſpoſed of the money. At a perſon of quality's houſe he would never ſit down, till he was thrice bid, and then upon the corner of the moſt diſtant chair. His whole demeanor was formal and ſtarched, which adhered ſo cloſe, that he could never ſhake it off in his higheſt promotion.

His lord was now in high employment at court, and attended by him with the moſt abject aſſiduity; and his ſiſter being gone off with child to a private lodging, my lord continued his graces to *Coruſodes*, got him to be a chaplain in ordinary, and in due time a pariſh in town, and a *dignity in the church*.

He paid his *curates* punctually, at the loweſt ſalary, and partly out of the communion-money; but gave them good advice in abundance. He married a citizen's widow, who taught him to put out ſmall ſums at *ten per cent.* and brought him acquainted with jobbers in *Change-alley*. By her dexterity he ſold the clarkſhip of his pariſh, when it became vacant.

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He kept a miſerable houſe, but the blame was laid wholly upon *madam*; for the good doctor was always at his *books*, or viſiting the ſick, or doing other offices of charity and piety in his pariſh.

He treated all his inferiors of the clergy with a moſt ſanctified pride; was rigorouſly and univerſally cenſorious upon all his brethren of the gown on their firſt appearance in the world, or while they continued meanly preferred; but gave large allowance to the laity of high rank or great riches, uſing neither eyes nor ears for their faults: he was never ſenſible of the leaſt corruption in *courts*, *parliaments* or *miniſtries*, but made the moſt favourable conſtructions of all publick proceedings; and power, in whatever hands, or whatever party, was always ſecure of his moſt charitable opinion. He had many wholeſome maxims ready to excuſe all miſcarriages of ſtate; *men are but men*; *erunt vitia donec homines*; and *quod ſupra nos, nil ad nos*; with ſeveral others of equal weight.

It would lengthen my paper beyond meaſure to trace out the whole ſyſtem of his conduct; his dreadful apprehenſions

of *popery*; his great moderation towards *diſſenters* of all denominations; with hearty wiſhes, that by yielding ſomewhat on both ſides, there might be a general union among proteſtants; his ſhort, inoffenſive ſermons in his turns at court, and the matter exactly ſuited to the preſent juncture of prevailing opinions; the arts he uſed to obtain a mitre by writing againſt epiſcopacy; and the proofs he gave of his loyalty by palliating or defending the murder of a martyred prince.

Endowed with all theſe accompliſhments we leave him in the full career of ſucceſs, mounting faſt towards the top of the ladder eccleſiaſtical, which he hath a fair probability to reach; without the merit of one ſingle virtue, moderately ſtocked with the leaſt valuable parts of eruditi-on, utterly devoid of all *taſte*, *judgment*, or *genius*; and in his grandeur naturally chuſing to hawl up others after him, whoſe accompliſhments moſt reſemble his own, except his beloved ſons, nephews, or other kindred, be in competition; or laſtly, except his inclinations be diverted by thoſe, who

who have power to mortify or farther advance him.

Eugenio ſet out from the ſame univerſity, and about the ſame time with *Coruſodes*; he had the reputation of an arch lad at ſchool, and was unfortunately poſſeſſed with a *talent* for *poetry*, on which account he received many chiding letters from his father and grave advice from his tutor. He did not neglect his college learning, but his chief ſtudy was the authors of antiquity, with a perfect knowledge in the *greek* and *roman tongues*. He could never procure himſelf to be choſen fellow; for it was objected againſt him, that he had written verſes, and particularly ſome, wherein he glanced at a certain reverend doctor famous for dulneſs: that he had been ſeen bowing to ladies, as he met them in the ſtreets; and it was proved, that once he had been found dancing in a private family with half a dozen of both ſexes.

He was the younger ſon to a gentleman of a good birth, but ſmall eſtate, and his father dying, he was driven to *London* to ſeek his fortune: he got into orders, and became reader in a pariſh-church at twenty

pounds a year, was carried by an *Oxford* friend to *Will's coffee-houſe*, frequented in thoſe days by men of wit, where in ſome time he had the bad luck to be diſtinguiſhed. His ſcanty ſalary compelled him to run deep in debt for a new gown and caſſock, and now and then forced him to write ſome paper of wit or humour, or preach a ſermon for ten ſhillings, to ſupply his neceſſities. He was a thouſand times recommended by his poetical friends to great perſons, as a young man of excellent parts, who deſerved encouragement, and received a thouſand promiſes; but his modeſty and a generous ſpirit, which diſdained the ſlavery of continual application and attendance, always diſappointed him, making room for vigilant dunces, who were ſure to be never out of ſight.

He had an excellent faculty in preaching, if he were not ſometimes a little too refined, and apt to truſt too much to his own way of thinking and reaſoning.

When upon the vacancy of preferment he was hardly drawn to attend upon ſome promiſing lord, he received the uſual anſwer, that he came too late, for it had been

been given to another the very day before. And he had only this comfort left, that every body ſaid, it was a thouſand pities ſomething could not be done for poor Mr. *Eugenio*.

The remainder of his ſtory will be diſpatched in a few words: wearied with weak hopes, and weaker purſuits, he accepted a curacy in *Derbyſhire* of thirty pounds a year, and when he was five and forty, had the great felicity to be preferred by a friend of his father's to a vicaridge worth annually ſixty pounds, in the moſt deſert parts of *Lincolnſhire*, where, his ſpirit quite ſunk with thoſe reflections that ſolitude and diſappointments bring, he married a farmer's widow, and is ſtill alive utterly undiſtinguiſhed and forgotten, only ſome of the neighbours have accidentally heard *that he had been a notable man in his youth*.

AN ESSAY* ON MODERN EDUCATION.

FROM frequently reflecting upon the courſe and method of educating youth in this and a neighbouring kingdom, with the general ſucceſs and conſequence thereof, I am come to this determination, that education is always the *worſe* in proportion to the *wealth* and *grandeur* of the parents; nor do I doubt in the leaſt, that if the whole world were now under the dominion of one *monarch* (provided I might be allowed to chuſe *where* he ſhould fix the ſeat of his empire) the only ſon and heir of that monarch would be the worſt educated mortal, that ever was born ſince the creation; and I doubt the ſame proportion will hold through all degrees and titles, from an emperor downwards to the common gentry.

* This Eſſay was alſo printed in the *Intelligencer* N° IX.

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I do not ſay, that this has been always the caſe; for in better times it was directly otherwiſe, and a ſcholar may fill half his *greek* and *roman* ſhelves with authors of the nobleſt birth, as well as higheſt virtue: nor do I tax all nations at preſent with this defect, for I know there are ſome to be excepted, and particularly *Scotland*, under all the diſadvantages of its climate and ſoil, if that happineſs be not rather owing even to thoſe very diſadvantages. What is then to be done, if this reflection muſt fix on two countries, which will be moſt ready to take offence, and which of all others it will be leaſt prudent or ſafe to offend?

But there is one circumſtance yet more dangerous and lamentable: for if, according to the *poſtulatum* already laid down, the higher quality any youth is of, he is in greater likelyhood to be worſe educated; it behoves me to dread, and keep far from the verge of *ſcandalum magnatum*.

Retracting therefore that hazardous *poſtulatum*, I ſhall venture no further at preſent than to ſay, that perhaps ſome additional care in educating the ſons of nobili-

ty and principal gentry might not be ill employed. If this be not delivered with ſoftneſs enough, I muſt for the future be ſilent.

In the mean time, let me aſk only two queſtions, which relate to *England*. I aſk firſt, how it comes about, that for above ſixty years paſt the chief conduct of affairs hath been generally placed in the hands of *new-men*, with very few exceptions? The nobleſt blood of *England* having been ſhed in the grand rebellion, many great families became extinct, or were ſupported only by minors; when the king was reſtored, very few of thoſe lords remained, who began, or at leaſt had improved, their education under the reigns of King *James*, or King *Charles* I. of which lords the two principal were the marquis of *Ormond*, and the earl of *Southampton*. The minors had, during the rebellion and uſurpation, either received too much tincture of bad principles from thoſe fanatick times, or coming to age at the reſtoration, fell into the vices of that diſſolute reign.

I date from this æra the corrupt method

thod of education among us, and the conſequence thereof, the neceſſity the crown lay under of introducing *newmen* into the chief conduct of publick affairs, or to the office of what we now call prime miniſters; men of art, knowledge, application and inſinuation, merely for want of a ſupply among the nobility. They were generally (though not always) of good birth, ſometimes younger brothers, at other times ſuch, who altho' inheriting good eſtates, yet happened to be well educated, and provided with learning. Such under that king were *Hyde*, *Bridgeman*, *Clifford*, *Oſborn*, *Godolphin*, *Aſhley-Cooper*: few or none under the ſhort reign of King *James* II: under King *William*, *Sommers*, *Mountague*, *Churchil*, *Vernon*, *Boyle*, and many others: under the Queen, *Harley*, *St. John*, *Harcourt*, *Trevor*, who indeed were perſons of the beſt private families, but unadorned with titles. So in the following reign, Mr. *Robert Walpole* was for many years prime miniſter, in which poſt he ſtill happily continues: his brother *Horace* is ambaſſador extraordinary to *France*. Mr. *Addiſon* and Mr. *Craggs*,

Craggs, without the leaſt alliance to ſupport them, have been ſecretaries of ſtate.

If the facts have been thus for above ſixty years paſt (whereof I could with a little farther recollection produce many more inſtances) I would aſk again, how it hath happened, that in a nation plentifully abounding with nobility, ſo great ſhare in the moſt competent parts of publick management hath been for ſo long a period chiefly entruſted to commoners, unleſs ſome omiſſions or defects of the higheſt import may be charged upon thoſe, to whom the care of educating our noble youth had been committed? For, if there be any difference between human creatures in the point of natural parts, as we uſually call them, it ſhould ſeem, that the advantage lies on the ſide of children born from noble and wealthy parents; the ſame traditional ſloth and luxury, which render their body weak and effeminate, perhaps refining and giving a freer motion to the ſpirits, beyond what can be expected from the groſs, robuſt iſſue of meaner mortals. Add to this the peculiar advantages, which all young noblemen poſſeſs

poſſeſs by the privileges of their birth. Such as a free acceſs to courts, and a univerſal deference paid to their perſons.

But as my lord *Bacon* chargeth it for a fault on princes, that they are impatient to compaſs *ends*, without giving themſelves the trouble of conſulting or executing the *means*; ſo perhaps it may be the diſpoſition of young nobles, either from the indulgence of parents, tutors and governors or their own inactivity, that they expect the *accompliſhments* of a good education, without the leaſt expence of *time* or *ſtudy* to acquire them.

What I ſaid laſt, I am ready to retract; for the caſe is infinitely worſe; and the very maxims ſet up to direct modern education, are enough to deſtroy all the ſeeds of knowledge, honour, wiſdom and virtue among us. The current opinion prevails, that the ſtudy of *Greek* and *Latin* is loſs of time; that publick ſchools, by mingling the ſons of noblemen with thoſe of the vulgar, engage the former in bad company; that whipping breaks the ſpirits of lads well born; that univerſities make young men pedants; that to dance, fence, ſpeak

ſpeak *french*, and know how to behave yourſelf among great perſons of both ſexes, comprehends *the whole duty of a gentleman.*

I cannot but think, this wiſe ſyſtem of education hath been much cultivated among us by thoſe worthies of the army, who during the laſt war, returning from *Flanders* at the cloſe of each campaign, became the dictators of behaviour, dreſs, and politeneſs to all thoſe youngſters, who frequent chocolate-coffee-gaming-houſes, drawing-rooms, operas', levees and aſſemblies; where a colonel by his pay, perquiſites and plunder, was qualified to outſhine many peers of the realm; and by the influence of an *exotick* habit and demeanor, added to other foreign accompliſhments, gave the law to the whole town, and was copyed as the ſtandard-pattern of whatever was refined in dreſs, equipage, converſation, or diverſions.

I remember in thoſe times an admired original of that vocation ſitting in a coffee-houſe near two gentlemen, whereof one was of the clergy, who were engaged in ſome diſcourſe, that ſavoured of learning;

ing. This officer thought fit to interpoſe, and profeſſing to deliver the ſentiments of his fraternity, as well as his own (and probably he did ſo of too many among them) turned to the clergyman, and ſpoke in the following manner, * *D—n me, doctor, ſay what you will, the army is the only ſchool for gentlemen. Do you think my lord* Marlborough *beat the* French *with* Greek *and* Latin? *D—n me, a ſcholar when he comes into good company, what is he but an aſs? D—n me, I would be glad by G--d to ſee any of your ſcholars with his nouns, and his verbs, and his philoſophy, and trigonometry, what a figure he would make at a ſiege or blockade, or rencountering —— D—n me*, &c. After which he proceeded with a volley of military terms, leſs ſignificant, ſounding worſe, and harder to be underſtood than any, that were ever coined by the commentators upon *Ariſtotle.* I would not here be thought to charge the ſoldiery with ignorance and contempt of learning, without allowing exceptions, of which I have known many; but however

* See the poem called *the grand Queſtion debated.* Vol. VII.

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the worſt example, eſpecially in a great majority, will certainly prevail.

I have heard, that the late earl of *Oxford* in the time of his miniſtry never paſſed by *White's chocolate-houſe* (the common rendezvous of infamous ſharpers and noble cullies) without beſtowing a curſe upon that famous academy, as the bane of half the *engliſh nobility*. I have likewiſe been told another paſſage concerning that great miniſter, which, becauſe it gives a humorous idea of one principal ingredient in modern education, take as followeth. *Le Sack* the famous *french* dancing-maſter, in great admiration, aſked a friend, whether it were true, that Mr. *Harley* was made an earl and lord treaſurer? and finding it confirmed, ſaid, *well; I wonder what the devil the queen could ſee in him; for I attended him two years, and he was the greateſt dunce that ever I taught.*

Another hindrance to good education, and I think the greateſt of any, is that pernicious cuſtom in rich and noble families of entertaining *french* tutors in their houſes. Theſe wretched *pedagogues* are enjoyned by the father to take ſpecial care, that

that the boy ſhall be perfect in his *french*; by the mother, that *maſter* muſt not walk till he is hot, nor be ſuffered to play with other boys, nor be wet in his feet, nor daub his cloaths, and to ſee the dancing-maſter attends conſtantly, and does his duty; ſhe further inſiſts, that the child be not kept too long poring on his book, becauſe he is ſubject to ſore eyes, and of a weakly conſtitution.

By theſe methods the young gentleman is in every article as fully accompliſhed at eight years old, as at eight and twenty, age adding only to the growth of his perſon and his vice; ſo that if you ſhould look at him in his boyhood through the magnifying end of a perſpective, and in his manhood through the other, it would be impoſſible to ſpy any difference; the ſame airs, the ſame ſtrutt, the ſame cock of his hat, and poſture of his ſword, (as far as the change of faſhions will allow) the ſame underſtanding, the ſame compaſs of knowledge, with the very ſame abſurdity, impudence, and impertinence of tongue.

He is taught from the nurſery, that he

muſt inherit a great eſtate, and hath no need to mind his book, which is a leſſon he never forgets to the end of his life. His chief ſolace is to ſteal down, and play at ſpan-farthing with the page, or young black-a-moor, or little favourite foot-boy, one of which is his principal confident and boſom-friend.

There is one young * lord in this town, who, by an unexampled piece of good fortune, was miraculouſly ſnatched out of the gulph of ignorance, confined to a publick ſchool for a due term of years, well whipped when he deſerved it, clad no better than his comrades, and always their play-fellow on the ſame foot, had no precedence in the ſchool, but what was given him by his merit, and loſt it whenever he was negligent. It is well known, how many mutinies were bred at this unprecedented treatment, what complaints among his *relations*, and other *great ones* of both ſexes; that his ſtockings with ſilver clocks were raviſhed from him; that he wore his own hair; that his dreſs was

* The author is ſuppoſed to mean the Lord Viſcount *Montcaſſell* of *Ireland*.

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undiſtinguiſhed; that he was not fit to appear at a ball or aſſembly, nor ſuffered to go to either: and it was with the utmoſt difficulty, that he became qualified for his preſent removal, where he may probably be farther perſecuted, and poſſibly with ſucceſs, if the firmneſs of a very worthy governor, and his own good diſpoſitions will not preſerve him. I confeſs, I cannot but wiſh, he may go on in the way he began, becauſe I have a curioſity to know by ſo ſingular an experiment, whether truth, honour, juſtice, temperance, courage, and good ſenſe acquired by a *ſchool* and *college* education may not produce a very tolerable lad, although he ſhould happen to fail in one or two of thoſe accompliſhments, which in the general vogue are held ſo important to the finiſhing of a gentleman.

It is true, I have known an academical education to have been exploded in publick aſſemblies; and have heard more than one or two perſons of high rank declare, they could learn nothing more at *Oxford* and *Cambridge*, than to drink ale and ſmoak tobacco; wherein I firmly be-

lieved them, and could have added ſome hundred examples from my own obſervation in one of thoſe univerſities; but they all were of young heirs ſent thither only for form; either from ſchools, where they were not ſuffered by their careful parents to ſtay above three months in the year; or from under the management of *french* family-tutors, who yet often attended them to their *college* to prevent all poſſibility of their improvement: but I never yet knew any one perſon of quality, who followed his ſtudies at the univerſity, and carried away his juſt proportion of learning, that was not ready upon all occaſions to celebrate and defend that courſe of education, and to prove a patron of learned men.

There is one circumſtance in a learned education, which ought to have much weight, even with thoſe who have no learning at all. The books read at *ſchool* and *colleges* are full of incitements to virtue, and diſcouragements from vice, drawn from the wiſeſt reaſons, the ſtrongeſt motives, and the moſt influencing examples. Thus young minds are filled early with an inclination to good, and an abhorrence

of evil, both which encreaſe in them, according to the advances they make in literature; and although they may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into ſome irregularities, when they come forward into the great world, yet it is ever with reluctance and compunction of mind; becauſe their byaſs to virtue ſtill continues. They may ſtray ſometimes out of infirmity or compliance; but they will ſoon return to the right road, and keep it always in view. I ſpeak only of thoſe exceſſes, which are too much the attendants of youth and warmer blood; for as to the points of honour, truth, juſtice, and other noble gifts of the mind, wherein the temperature of the body hath no concern, they are ſeldom or ever known to be wild.

I have engaged myſelf very unwarily in too copious a ſubject for ſo ſhort a paper. The preſent ſcope I would aim at, is to prove, that ſome proportion of human knowledge appears requiſite to thoſe, who by their birth or fortune are called to the making of laws, and in a ſubordinate way

to the execution of them; and that ſuch knowledge is not to be obtained without a miracle under the frequent, corrupt, and ſottiſh methods of educating thoſe, who are born to wealth or titles. For I would have it remembered, that I do by no means confine theſe remarks to young perſons of noble birth; the ſame errors running through all families, where there is wealth enough to afford, that their ſons (at leaſt the eldeſt) may be good for nothing. Why ſhould my ſon be a ſcholar, when it is not intended, that he ſhould live by his learning? By this rule, if what is commonly ſaid be true, that *money anſwereth all things*, why ſhould my ſon be honeſt, temperate, juſt, or charitable, ſince he hath no intention to depend upon any of theſe qualities for a maintenance?

When all is done, perhaps upon the whole the matter is not ſo bad, as I would make it; and God, who worketh good out of evil, acting only by the ordinary courſe and rule of nature, permits this continual circulation of human things for his own unſearchable ends. The father grows rich by avarice, injuſtice, oppreſſion; he

is a tyrant in the neighbourhood over ſlaves and beggars, whom he calls his tenants. Why ſhould he deſire to have qualities infuſed into his ſon, which himſelf never poſſeſſed, or knew, or found the want of in the acquiſition of his wealth? The ſon, bred in ſloth and idleneſs, becomes a ſpend-thrift, a cully, a profligate, and goes out of the world a beggar, as his father came in: thus the former is puniſhed for his own ſins, as well as for thoſe of the latter. The dung-hill, having raiſed a huge muſh-room of ſhort duration, is now ſpread to enrich other mens lands. It is indeed of worſe conſequence, where noble families are gone to decay; becauſe their titles and privileges out-live their eſtates: and politicians tell us, that nothing is more dangerous to the publick, than a numerous nobility without merit or fortune. But even here God hath likewiſe preſcribed ſome remedy in the order of nature; ſo many great families coming to an end by the ſloth, luxury, and abandoned luſts, which enervated their breed through every ſucceſſion, producing gradually a more effeminate race wholly unfit for propagation.

A

LETTER*

TO A

VERY YOUNG LADY

ON HER

MARRIAGE.

MADAM,

THE hurry and impertinence of receiving and paying viſits on account of your marriage being now over, you are beginning to enter into a courſe of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your ſex is ſubject. I have always borne an entire friendſhip to your father and mother; and the perſon they have choſen for your huſband, hath been for ſome years paſt my parti-

* This Letter ought to be read by all new married women, and will be read with pleaſure and advantage by the moſt diſtinguiſhed and moſt accompliſhed ladies.

ORRERY.

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cular favourite; I have long wiſhed you might come together, becauſe I hoped, that from the goodneſs of your diſpoſition, and by following the counſel of wiſe friends, you might in time make yourſelf worthy of him. Your parents were ſo far in the right, that they did not produce you much into the world, whereby you avoided many wrong ſteps, which others have taken, and have fewer ill impreſſions to be removed: but they failed, as it is generally the caſe, in too much neglecting to cultivate your mind; without which it is impoſſible to acquire or preſerve the friendſhip and eſteem of a wiſe man, who ſoon grows weary of acting the lover and treating his wife like a miſtreſs, but wants a reaſonable companion, and a true friend through every ſtage of his life. It muſt be therefore your buſineſs to qualify yourſelf for thoſe offices; wherein I will not fail to be your director, as long as I ſhall think you deſerve it, by letting you know how you are to act, and what you ought to avoid.

And beware of deſpiſing or neglecting my inſtructions, whereon will depend not only your making a good figure in the world,

world, but your own real happineſs, as well as that of the perſon, who ought to be the deareſt to you.

I muſt therefore deſire you, in the firſt place, to be very ſlow in changing the *modeſt behaviour* of a *virgin*: It is uſual in young wives, before they have been many weeks married, to aſſume a bold forward look and manner of talking; as if they intended to ſignify in all companies, that they were no longer girls, and conſequently that their whole demeanor, before they got a huſband, was all but a countenance and conſtraint upon their nature: whereas, I ſuppoſe, if the votes of wiſe men were gathered, a very great majority would be in favour of thoſe ladies, who, after they were entered into that ſtate, rather choſe to double their portion of modeſty and reſervedneſs.

I muſt likewiſe warn you ſtrictly againſt the leaſt degree of *fondneſs* to your huſband before any witneſs whatſoever, even before your neareſt relations, or the very maids of your chamber. This proceeding is ſo exceeding odious and diſguſtful to all, who have either good breeding or good ſenſe,

ſenſe, that they aſſign two very unamiable reaſons for it; the one is groſs hypocriſy, and the other has too bad a name to mention. If there is any difference to be made, your huſband is the loweſt perſon in company, either at home or abroad, and every gentleman preſent has a better claim to all marks of civility and diſtinction from you. Conceal your eſteem and love in your own breaſt, and reſerve your kind looks and language for private hours, which are ſo many in the four and twenty, that they will afford time to employ a paſſion as exalted as any, that was ever deſcribed in a *french* romance.

Upon this head I ſhould likewiſe adviſe you to differ in practice from thoſe ladies, who affect abundance of *uneaſineſs*, while their huſbands are abroad; ſtart with every knock at the door, and ring the bell inceſſantly for the ſervants to let in their maſter; will not eat a bit at dinner or ſupper, if the huſband happens to ſtay out; and receive him at his return with ſuch a medley of chiding and kindneſs, and catechiſing him where he has been, that a ſhrew from *Billingſgate* would be a more eaſy and eligible companion. Of

Of the ſame leaven are thoſe wives, who, when their huſbands are gone a journey, muſt have a letter every poſt upon pain of fits and hyſtericks; and a day muſt be fixed for their return home without the leaſt allowance for buſineſs, or ſickneſs, or accidents, or weather: upon which I can only ſay, that in my obſervation thoſe ladies, who are apt to make the greateſt clutter on ſuch occaſions, would liberally have paid a meſſenger for bringing them news, that their huſbands had broken their necks on the road.

You will perhaps be offended, when I adviſe you to abate a little of that violent paſſion for *fine cloaths* ſo predominant in your ſex. It is a little hard, that ours, for whoſe ſake you wear them, are not admitted to be of your council. I may venture to aſſure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a ſuitable addition of care in the *cleanlineſs* [a] and ſweetneſs of their perſons. For the ſatyrical part of mankind will

[a] The reader will eaſily perceive that *this Letter* and the Deſcription of a *Lady's Dreſſing Room* (VOL. VII.) were not written in *England*.

need

needs believe, that it is not impoſſible to be very fine and very filthy; and that the capacities of a lady are ſometimes apt to fall ſhort in cultivating cleanlineſs and finery together. I ſhall only add, upon ſo tender a ſubject, what a pleaſant gentleman ſaid concerning a ſilly woman of quality; that nothing could make her ſupportable but cutting off her head, for his ears were offended by her tongue, and his noſe by her hair and teeth.

I am wholly at a loſs how to adviſe you in the choice of *company*, which however is a point of as great importance as any in your life. If your general acquaintance be among ladies, who are your equals or ſuperiors, provided they have nothing of what is commonly called an ill reputation, you think you are ſafe; and this, in the ſtyle of the world, will paſs for good company. Whereas I am afraid, it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifeſt danger of contracting ſome foppery, affectation, vanity, folly, or vice. Your only ſafe way of converſing with them is, by a firm reſolution to proceed

ceed in your practice and behaviour directly contrary to whatever they ſhall ſay or do: and this I take to be a good general rule, with very few exceptions. For inſtance, in the doctrines they uſually deliver to young married women for managing their huſbands; their ſeveral accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their ſex for acting differently; their directions, how to come off with victory upon any diſpute or quarrel you may have with your huſband; the arts, by which you may diſcover and practiſe upon his weak ſide; when to work by flattery and inſinuation, when to melt him with tears, and when to engage with a high hand: in theſe, and a thouſand other caſes, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full oppoſition to them all.

I hope, your husband will interpoſe his authority to limit you in the trade of *viſiting*: half a dozen fools are in all conſcience as many as you ſhould require; and it will be ſufficient for you to ſee them twice

twice a year; for I think the faſhion does not exact, that viſits ſhould be paid to friends.

I adviſe, that your company at home ſhould conſiſt of men, rather than women. To ſay the truth, I never yet knew a tolerable woman to be fond of her own ſex. I confeſs, when both are mixed and well choſen, and put their beſt qualities forward, there may be an intercourſe of civility and good-will; which, with the addition of ſome degree of ſenſe, can make converſation or any amuſement agreeable. But a knot of ladies, got together by themſelves, is a very ſchool of impertinence and detraction, and it is well if thoſe be the worſt.

Let your men-acquaintance be of your husband's choice, and not recommended to you by any ſhe-companions; becauſe they will certainly fix a coxcomb upon you, and it will coſt you ſome time and pains, before you can arrive at the knowledge of diſtinguiſhing ſuch a one from a man of ſenſe.

Never take a *favourite waiting-maid* into your cabinet-council, to entertain you with hiſtories of thoſe ladies, whom ſhe

ſhe hath formerly ſerved, of their diverſions and their dreſſes; to inſinuate how great a fortune you brought, and how little you are allowed to ſquander; to appeal to her from your husband, and to be determined by her judgment, becauſe you are ſure it will be always for you; to receive and diſcard ſervants by her approbation or diſlike; to engage you, by her inſinuations, in miſunderſtandings with your beſt friends; to repreſent all things in falſe colours, and to be the common emiſſary of ſcandal.

But the grand affair of your life will be to gain and preſerve the friendſhip and eſteem of your *huſband*. You are married to a man of good education and learning, of an excellent underſtanding, and an exact taſte. It is true, and it is happy for you, that theſe qualities in him are adorned with great modeſty, a moſt amiable ſweetneſs of temper, and an unuſual diſpoſition to ſobriety and virtue: but neither good-nature nor virtue will ſuffer him to *eſteem* you againſt his judgment; and although he is not capable of uſing you ill, yet you will in time grow a thing

indifferent

indifferent and perhaps contemptible; unleſs you can ſupply the loſs of youth and beauty with more durable qualities. You have but a very few years to be young and handſome in the eyes of the world; and as few months to be ſo in the eyes of a huſband, who is not a fool; for I hope you do not ſtill dream of charms and raptures, which marriage ever did, and ever will, put a ſudden end to. Beſides, yours was a match of prudence and common good liking, without any mixture of that ridiculous paſſion, which hath no being but in play-books and romances.

You muſt therefore uſe all endeavours to attain to ſome degree of thoſe accompliſhments, which your husband moſt values in other people, and for which he is moſt valued himſelf. You muſt improve your mind by cloſely purſuing ſuch a method of ſtudy, as I ſhall direct or approve of. You muſt get a collection of hiſtory and travels, which I will recommend to you, and ſpend ſome hours every day in reading them, and making extracts from them, if your memory be weak. You muſt invite perſons of knowledge

and underſtanding to an acquaintance with you, by whoſe converſation you may learn to correct your taſte and judgment; and when you can bring yourſelf to comprehend and reliſh the good ſenſe of others, you will arrive in time to think rightly your ſelf, and to become a reaſonable and agreeable companion. This muſt produce in your husband a true rational love and eſteem for you, which old age will not diminiſh. He will have a regard for your judgment and opinion in matters of the greateſt weight; you will be able to entertain each other without a third perſon to relieve you by finding diſcourſe. The endowments of your mind will even make your perſon more agreeable to him; and when you are alone, your time will not lie heavy upon your hands for want of ſome trifling amuſement.

As little reſpect as I have for the generality of your ſex, it hath ſometimes moved me with pity to ſee the lady of the houſe forced to withdraw immediately after dinner, and this in families where there is not much drinking; as if it were an eſtabliſhed maxim, that women are

uncapable of all converſation. In a room where both ſexes meet, if the men are diſcourſing upon any general ſubject, the ladies never think it their buſineſs to partake in what paſſeth, but in a ſeparate club entertain each other with the price and choice of lace, and ſilk, and what dreſſes they liked or diſapproved at the church or the play-houſe. And when you are among yourſelves, how naturally after the firſt compliments do you apply your hands to each others lappets and ruffles and mantuas'; as if the whole buſineſs of your lives, and the publick concern of the world, depended upon the cut or colour of your dreſſes. As divines ſay, that ſome people take more pains to be damned, than it would coſt them to be ſaved; ſo your ſex employs more thought, memory, and application to be fools, than would ſerve to make them wiſe and uſeful. When I reflect on this, I cannot conceive you to be human creatures, but a ſort of ſpecies hardly a degree above a monkey; who hath more diverting tricks than any of you, is an animal leſs miſchievous and expenſive, might in time be a tolerable

critick in velvet and brocade, and, for aught I know, would equally become them.

I would have you look upon finery as a neceſſary folly; which all great ladies did, whom I have ever known: I do not deſire you to be out of the faſhion, but to be the laſt and leaſt in it. I expect, that your dreſs ſhall be one degree lower than your fortune can afford; and in your own heart I would wiſh you to be an utter contemner of all diſtinctions, which a finer petticoat can give you; becauſe it will neither make you richer, handſomer, younger, better-natured, more virtuous or wiſe, than if it hung upon a peg.

If you are in company with men of learning, though they happen to diſcourſe of arts and ſciences out of your compaſs, yet you will gather more advantage by liſtening to them, than from all the nonſenſe and frippery of your own ſex; but if they be men of breeding as well as learning, they will ſeldom engage in any converſation, where you ought not to be a hearer, and in time have your part. If they talk of the manners and cuſtoms of

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the ſeveral kingdoms of *Europe*, of travels into remoter nations, of the ſtate of their own country, or of the great men and actions of *Greece* and *Rome*; if they give their judgment upon *engliſh* and *french* writers either in verſe or proſe, or of the nature and limits of virtue and vice; it is a ſhame for an *engliſh* lady not to reliſh ſuch diſcourſes, not to improve by them, and endeavour by reading and information to have her ſhare in thoſe entertainments, rather than turn aſide, as it is the uſual cuſtom, and conſult with the woman, who ſits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thouſand ſhould be brought to read or underſtand her own natural tongue, or be judge of the eaſieſt books, that are written in it; as any one may find, who can have the patience to hear them, when they are diſpoſed to mangle a play or a novel; where the leaſt word out of the common road is ſure to diſconcert them, and it is no wonder, when they are not ſo much as taught to ſpell in their childhood, nor can ever at-

tain to it in their whole lives. I adviſe you therefore to read aloud, more or leſs, every day to your huſband, if he will permit you, or to any other friend (but not a female one) who is able to ſet you right; and as for ſpelling, you may compaſs it in time by making collections from the books you read.

I know very well, that thoſe who are commonly called learned women, have loſt all manner of credit by their impertinent talkativeneſs and conceit of themſelves; but there is an eaſy remedy for this, if you once conſider, that after all the pains you may be at, you never can arrive in point of learning to the perfection of a ſchool-boy. The reading I would adviſe you to, is only for improvement of your own good ſenſe, which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that makes thoſe learned ladies juſt ſo much the worſe for what they have read: and therefore it ſhall be my care to direct you better, a taſk for which I take myſelf to be not ill qualified; becauſe I have ſpent more time, and have had more opportunities

tunities than many others to obſerve and diſcover, from what ſources the various follies of women are derived.

Pray obſerve, how inſignificant things are the common race of ladies, when they have paſſed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own ſex; and have no relief, but in paſſing their afternoons in viſits, where they are never acceptable; and their evenings at cards among each other; while the former part of the day is ſpent in ſpleen and envy, or in vain endeavours to repair by art and dreſs the ruins of time. Whereas I have known ladies at ſixty, to whom all the polite part of the court and town paid their addreſſes without any farther view, than that of enjoying the pleaſure of their converſation.

I am ignorant of any one quality, that is amiable in a man, which is not equally ſo in a woman: I do not except even modeſty and gentleneſs of nature. Nor do I know one vice or folly, which is not equally deteſtable in both. There is indeed one infirmity, which is generally al-

lowed you, I mean that of *cowardice*; yet there ſhould ſeem to be ſomething very capricious, that when women profeſs their admiration for a colonel or a captain on account of his valour, they ſhould fancy it a very graceful becoming quality in themſelves to be afraid of their own ſhadows; to ſcream in a barge, when the weather is calmeſt, or in a coach at the ring; to run from a cow at a hundred yards diſtance; to fall into fits at the ſight of a ſpider, an earwig, or a frog. At leaſt, if cowardice be a ſign of cruelty, (as it is generally granted) I can hardly think it an accompliſhment ſo deſirable, as to be thought worth improving by affectation.

And as the ſame virtues equally become both ſexes, ſo there is no quality, whereby women endeavour to diſtinguiſh themſelves from men, for which they are not juſt ſo much the worſe, except that only of reſervedneſs; which, however, as you generally manage it, is nothing elſe but affectation or hypocriſy. For, as you cannot too much diſcountenance thoſe of our ſex, who preſume to take unbecoming liberty before you; ſo you ought to be wholly

wholly unconſtrained in the company of deſerving men, when you have had ſufficient experience of their diſcretion.

There is never wanting in this town a tribe of bold, ſwaggering, rattling ladies, whoſe talents paſs among coxcombs for wit and humour; their excellency lies in rude choquing expreſſions, and what they call *running a man down.* If a gentleman in their company happens to have any blemiſh in his birth or perſon, if any misfortune hath befallen his family or himſelf, for which he is aſhamed, they will be ſure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common proſtitute, rather than to that of ſuch termagants as theſe. I have often thought, that no man is obliged to ſuppoſe ſuch creatures to be women, but to treat them like inſolent raſcals diſguiſed in female habits, who ought to be ſtript and kicked down ſtairs.

I will add one thing, although it be a little out of place, which is to deſire, that you will learn to value and eſteem your husband for thoſe good qualities, which he really poſſeſſeth, and not to fancy others

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in him, which he certainly hath not. For although this latter is generally underſtood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants ſo very few accompliſhments, that you are in no great danger of erring on this ſide; but my caution is occaſioned by a lady of your acquaintance, married to a very valuable perſon, whom yet ſhe is ſo unfortunate as to be always commending for thoſe perfections, to which he can leaſt pretend.

I can give you no advice upon the article of *expence*; only I think, you ought to be well informed how much your huſband's revenue amounts to, and be ſo good a computer, as to keep within it in that part of the management, which falls to your ſhare; and not to put yourſelf in the number of thoſe politick ladies, who think they gain a great point, when they have teazed their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once conſidering what long ſcores remain unpaid to the butcher.

I deſire you will keep this letter in your cabinet, and often examine impartially your

your whole conduct by it: and so God bless you and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection,

MADAM,

Your most faithful Friend,

and humble Servant.

THE

THE WONDERFUL WONDER OF WONDERS.

THERE is a certain perſon lately arrived at this city, whom it is very proper the world ſhould be informed of. His character may perhaps be thought very inconſiſtent, improbable, and unnatural; however I intend to draw it with the utmoſt regard to truth. This I am the better qualified to do, becauſe he is a ſort of *dependant* upon our family, and *almoſt* of the ſame *age*; though I cannot directly ſay, I have ever *ſeen* him. He is a native of this country, and hath lived long among us; but what appears wonderful, and hardly credible, was never ſeen *before*, by any mortal.

It is true indeed, he always chuſes the *loweſt* place in company; and contrives it ſo,

ſo, to keep *out of ſight.* It is reported however, that in his younger days he was frequently *expoſed* to *view*, but always a-gainſt his will, and was ſure to *ſmart* for it.

As to his family, he came into the world a younger brother, being of *ſix* children the *fourth* in order of (1) birth; of which the eldeſt is now *head* of the houſe; the ſecond and third carry *arms*; but the two youngeſt are only *footmen*: ſome indeed add, that he hath likewiſe a twin-brother, who lives *over againſt* him and keeps a (2) *victualling-houſe*; he hath the reputation to be a *cloſe*, *griping*, *ſqueezing* fellow; and that when his bags are *full*, he is often *needy*; yet when the fit takes him, as faſt as he gets, he *lets it fly.*

When in *office*, no one *diſchargeth* himſelf, or *doth his buſineſs* better. He hath *ſometimes ſtrained hard* for an honeſt livelihood; and never got a *bit*, till every body elſe had *done.*

One practice appears very blameable in him; that every morning he privately frequents *unclean houſes*, where any modeſt perſon would bluſh to be ſeen. And al-

although this be generally known, yet the world, as cenſorious as it is, hath been ſo kind to overlook this infirmity in him. To deal impartially; it muſt be granted, that he is too great a lover of himſelf, and very often conſults his own *eaſe* at the expence of his beſt friends: but this is one of his *blind-ſides*; and the beſt of men I fear are not without *them*.

He hath been conſtituted by the *higher* powers in the ſtation of *receiver-general*, in which employment ſome have cenſured him for playing *faſt* and *looſe*. He is likewiſe *overſeer* of the *golden mines*, which he daily inſpecteth, when his health will permit him.

He was long bred under a (3) *maſter of arts*, who inſtilled good *principles* in him, but theſe were ſoon *corrupted*. I know not whether this deſerves mention; that he is ſo very capricious, as to take it for an equal affront to talk either of *kiſſing* or *kicking* him, which hath occaſioned a thouſand quarrels: however no body was ever ſo great a ſufferer for faults, which he neither was, nor poſſibly could be guilty of.

In

In his *religion* he hath thus much of the quaker, that he ſtands *always covered*, even in the preſence of the king; in moſt other points a perfect (4) *idolater*, although he endeavours to *conceal* it; for he is known to offer daily ſacrifices to certain *ſubterraneous nymphs*, whom he worſhips in an *humble poſture*, *prone on his face*, and *ſtript ſtark naked*; and ſo leaves his *offerings behind him*, which the (5) *prieſts* of thoſe goddeſſes are careful enough to remove upon certain ſeaſons with the utmoſt privacy at *midnight*, and from thence maintain themſelves and families. In all *urgent neceſſities* and *preſſures* he applies himſelf to theſe deities, and ſometimes even in the *ſtreets* and *high-ways*, from an opinion that thoſe powers have an influence in all places, although their peculiar reſidence be in caverns underground. Upon theſe *occaſions* the faireſt ladies will not refuſe to *lend* their *hands* to aſſiſt him: for, although they are aſhamed to have him *ſeen* in their company, or even ſo much as to hear him *named*; yet it is well known, that he is one of their *conſtant followers*.

In

In *politicks*, he always ſubmits to what is *uppermoſt*; but he peruſes pamphlets *on both ſides* with great impartiality, though ſeldom till *every body elſe hath done with them.*

His *learning* is of a mixed kind, and he may properly be called a *helluo librorum* or another *Jacobus de Voragine*; though his ſtudies are chiefly confined to *ſchoolmen, commentators*, and *german divines*, together with *modern poetry* and *criticks*: and he is an *atomick* philoſopher, ſtrongly maintaining a *void* in *nature*, which he ſeems to have fairly proved by many *experiments.*

I ſhall now proceed to deſcribe ſome peculiar qualities, which in ſeveral inſtances ſeem to diſtinguiſh this perſon from the common race of other mortals.

His *grandfather* was a member of the *rump* parliament, as the *grandſon* is of the *preſent*, where he often *riſes*, ſometimes *grumbles*, but never *ſpeaks*. However he lets nothing paſs *willingly*, but what is *well digeſted.* His courage is indiſputable, for he will take the boldeſt man alive *by the noſe.*

He

He is generally the *firſt a-bed* in the family, and the *laſt up*; which is to be lamented; becauſe when he happens to *riſe before* the reſt, it hath been thought to forebode ſome *good fortune to his ſuperiors*.

As wiſdom is acquired by age, ſo by every new (6) *wrinkle in his face* he is reported to gain ſome *new knowledge*.

In him we may obſerve the true effects and conſequences of *tyranny* in a ſtate: for, as he is a great *oppreſſor* of all *below* him, ſo there is no-body more *oppreſſed* by thoſe *above* him: yet in his time he hath been ſo highly in favour that many *illuſtrious perſons* have been entirely indebted to *him* for their *preferments*.

He hath diſcovered from his own experience the true *point*, wherein all human actions, projects, and deſigns do chiefly *terminate*; and how *mean* and *ſordid* they are *at the bottom*.

It behoves the publick to keep him *quiet*; for his *frequent murmurs* are a certain ſign of *inteſtine* tumults.

No philoſopher ever lamented more the luxury, for which theſe nations are ſo

juſtly taxed; it hath been known to coſt him (7) *tears of blood*: for in his own nature he is far from being *profuſe*; though indeed he never ſtays a night at a gentleman's houſe without *leaving ſomething behind him.*

He receives with great ſubmiſſion whatever his patrons think fit to give him; and when they lay *heavy burthens* upon him, which is frequently enough, he gets rid of them as ſoon as he can; but not without *ſome labour* and *much grumbling.*

He is a perpetual *hanger-on*; yet nobody knows how to be *without him.* He patiently ſuffers himſelf to be *kept under*, but loves to be well uſed, and in that caſe will ſacrifice his *vitals* to give you *eaſe*: and he has hardly one acquaintance, for whom he hath not been *bound*; yet, as far as we can find, was never known to *loſe* any thing by it.

He is obſerved to be very (8) *unquiet* in the company of a *frenchman* in *new cloaths*, or a young *coquette.*

He is, in ſhort, the ſubject of much *mirth* and *raillery*, which he ſeems to take well enough; though it hath not been obſerved,

obſerved, that ever any *good thing* came from himſelf.

There is ſo general an opinion of his juſtice, that ſometimes very *hard caſes* are left to his deciſion: and while he *ſits* upon them, he carries himſelf exactly *even between both ſides*, except where ſome *knotty point* ariſes; and then he is obſerved to *lean* a little to the *right* or *left* as the matter inclines him; but his reaſons for it are ſo manifeſt and convincing, that every man approves them.

POSTSCRIPT.

Gentle Reader,

THough I am not inſenſible how many thouſand perſons have been, and ſtill are, with great dexterity *handling* this ſubject, and no leſs aware of what infinite rheams of paper have been *laid out upon it:* however, in my opinion no man living has *touched* it with greater nicety, and more delicate turns, than our author. But becauſe there is ſome intended obſcurity in this relation; and curioſity, inquiſitive of *ſecrets*, may poſſibly not enter into the *bottom* and *depth* of the ſubject, it was thought not improper to take off the veil, and gain the reader's favour by inlarging his *inſight*. ARS *enim non habet inimicum, niſi ignorantem.* It is well known, that it has been the policy of all times to deliver down *important* ſubjects by emblem and riddle, and not to ſuffer the knowledge of truth to be derived to us in plain and ſimple terms, which are generally as ſoon forgotten as conceived. For this reaſon the *heathen* religion is moſtly couched under *mythology*. For the like reaſon (this being a FUNDAMENTAL in its kind) the author has thought fit to wrap up his treaſure in *clean linen*, which it is our buſineſs to lay *open*,

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and ſet in a due light; for I have obſerved, upon any accident[illegible]l diſcovery the leaſt *glimpſe* has given a great diverſion to the eage[illegible]r ſpectator, as many ladies could teſtify, *were it proper*, or *the caſe would admit.*

The politeſt companies have vouchſafed to ſmile at the *bare* name, and ſome people of faſhion have been ſo little ſcrupulous of *bringing it in play*, that it was the uſual ſaying of a knight and a man of good breeding, *that whenever he roſe, his a-ſe roſe with him.*

NOTES.

(1) He alludes to the manner of our birth, the *head* and arm[illegible]s appearing before the poſteriors and the two feet, which he cal[illegible]s the *footmen.*

(2) *Victualling-houſe.*] The *belly*, which receives and digeſ[illegible]s our nouriſhment.

(3) *Maſter of arts.*] Perſius: *magiſter artis, ingeniique largitor venter.*

(4) *Idolater.*] Alludes to the ſacrifices offered by the *Romans* to the goddeſs *Cloacina.*

(5) *Prieſts.*] Gold-finders, who perform their office in the night-time: but our author further ſeems to have an eye to the cuſtom of the heathen prieſts ſtealing the offerings in the night; of which ſee more in the ſtory of *Bell* and the *Dragon.*

(6) *Wrinkle.*] This refers to a proverb--*you have one wrinkle in your a-ſe more than you had before.*

(7) *Tears of blood.*] *Hæmorrhoids*, according to the phyſicians, are a frequent conſequence of intemperance.

(8) *Unquiet.*] Their tails being generally obſerved to be moſt reſtleſs.

THE

THE

WONDER

Of all the

WONDERS,

That ever the WORLD wonder'd at.

For all Perſons of Quality and Others.

NEWLY arrived at this city of *Dublin* the famous artiſt *John Emanual Schoitz*, who, to the great ſurprize and ſatisfaction of all ſpectators, is ready to do the following wonderful performances; the like before never ſeen in this kingdom.

He will heat a bar of iron red hot, and thruſt it into a barrel of gunpowder before all the company, and yet it ſhall not take fire.

He lets any gentleman charge a blunderbuſs with the ſame gunpowder, and twelve leaden bullets, which blunderbuſs the ſaid artiſt diſcharges full in the face

of the ſaid company, without the leaſt hurt, the bullets ſticking in the wall behind them.

He takes any gentleman's own ſword, and runs it through the ſaid gentleman's body, ſo that the point appears bloody at the back to all the ſpectators; then he takes out the ſword, wipes it clean, and returns it to the owner, who receives no manner of hurt.

He takes a pot of ſcalding oyl, and throws it by great ladles-full directly at the ladies, without ſpoiling their cloaths or burning their ſkins.

He takes any perſon of quality's child from two years old to ſix, and lets the child's own father or mother take a pike in their hands; then the artiſt takes the child in his arms, and toſſes it upon the point of the pike, where it ſticks to the great ſatisfaction of all ſpectators; and is then taken off without ſo much as a hole in his coat.

He mounts upon a ſcaffold juſt over the ſpectators, and from thence throws down a great quantity of large tiles and ſtones, which fall like ſo many pillows, without

ſo

ſo much as diſcompoſing either perukes or head-dreſſes.

He takes any perſon of quality up to the ſaid ſcaffold, which perſon pulls off his ſhoes, and leaps nine foot directly down on a board prepared on purpoſe, full of ſharp ſpikes ſix inches long, without hurting his feet or damaging his ſtockings.

He places the ſaid board on a chair, upon which a lady ſits down with another lady in her lap, while the ſpikes inſtead of entering into the under lady's fleſh, will feel like a velvet cuſhion.

He takes any perſon of quality's footman, tyes a rope about his bare neck, and draws him up by pullies to the cieling, and there keeps him hanging as long, as his maſter or the company pleaſes, the ſaid footman to the wonder and delight of all beholders having a pot of ale in one hand and a pipe in the other; and when he is let down, there will not appear the leaſt mark of the cord about his neck.

He bids a lady's maid put her finger into a cup of clear liquor like water, upon which her face and both her hands are immediately withered like an old woman of

fourſcore, her belly ſwells as if ſhe were within a week of her time, and her legs are as thick as mill-poſts: but upon putting her finger into another cup ſhe becomes as young and handſome, as ſhe was before.

He gives any gentleman leave to drive forty twelve-penny nails up to the head in a porter's backſide, and then places the ſaid porter on a loadſtone chair, which draws out every nail, and the porter feels no pain.

He likewiſe draws the teeth of half a dozen gentlemen, mixes and jumbles them in a hat, gives any perſon leave to blind-fold him, and returns each their own, and fixes them as well as ever.

With his fore-finger and thumb he thruſts ſeveral gentlemen's and lady's eyes out of their heads without the leaſt pain, at which time they ſee an unſpeakable number of beautiful colours; and after they are entertained to the full, he places them again in their proper ſockets, without any damage to the ſight.

He lets any gentleman drink a quart of hot melted lead, and by a draught of prepared liquor, of which he takes part himſelf,

ſelf, he makes the ſaid lead paſs through the ſaid gentleman before all the ſpectators without any damage; after which it is produced in a cake to the company.

With many other wonderful performances of art, too tedious here to mention.

The ſaid artiſt has performed before moſt kings and princes in *Europe* with great applauſe.

He performs every day (except *ſundays*) from ten of the clock to one in the forenoon; and from four till ſeven in the evening, at the new inn in *Smithfield*.

The firſt ſeat a *britiſh* crown, the ſecond a *britiſh* half-crown, and the loweſt a *britiſh* ſhilling.

N. B. The beſt hands in town are to play at the ſaid ſhow.

A MO-

A

MODEST PROPOSAL

FOR

Preventing the children of poor people in Ireland *from being a burden to their parents or country, and for making them beneficial to the publick.*

IT is a melancholy object to thoſe, who walk through this great town, or travel in the country, when they ſee the *ſtreets*, the *roads* and *cabbin-doors* crowded with *beggars* of the female ſex, followed by three, four, or ſix children, *all in rags*, and importuning every paſſenger for an alms. Theſe *mothers*, inſtead of being able to work for their honeſt livelihood, are forced to employ all their time in ſtroling to beg ſuſtenance for their *helpleſs infants*, who, as they grow up, either turn *thieves*, for want of work, or leave their *dear native country to fight for the pretender in* Spain,

Spain, or ſell themſelves to the *Barbadoes*.

I think it is agreed by all parties, that this prodigious number of children in the arms, or on the backs, or at the heels of their *mothers*, and frequently of their *fathers*, is *in the preſent deplorable ſtate of the kingdom* a very great additional grievance; and therefore whoever could find out a fair, cheap and eaſy method of making theſe children ſound and uſeful members of the common-wealth, would deſerve ſo well of the publick, as to have his ſtatue ſet up for a preſerver of the nation.

But my intention is very far from being confined to provide only for the children of *profeſſed beggars*: it is of a much greater extent, and ſhall take in the whole number of infants at a certain age, who are born of parents in effect as little able to ſupport them, as thoſe who demand our charity in the ſtreets.

As to my own part, having turned my thoughts for many years upon this important ſubject, and maturely weighed the ſeveral *ſchemes of our projectors*, I have always

always found them groſly miſtaken in their computation. It is true, a child *juſt dropt from its dam* may be ſupported by her milk for a ſolar year, with little other nouriſhment: at moſt not above the value of two ſhillings, which the mother may certainly get, or the value in *ſcraps*, by her lawful occupation of begging; and it is exactly at one year old that I propoſe to provide for them in ſuch a manner, as inſtead of being a charge upon their *parents*, or the *pariſh*, or *wanting food and raiment* for the reſt of their lives, they ſhall, on the contrary, contribute to the feeding, and partly to the cloathing of many thouſands.

There is likewiſe another great advantage in my ſcheme, that it will prevent thoſe *voluntary abortions*, and that horrid practice of *women murdering their baſtard children*, alas! too frequent among us, ſacrificing the *poor innocent babes*, I doubt more to avoid the expence than the ſhame, which would move tears and pity in the moſt ſavage and inhuman breaſt.

The number of ſouls in this kingdom being uſually reckoned one million and a half,

half, of theſe I calculate there may be about two hundred thouſand couple, whoſe wives are breeders; from which number I ſubtract thirty thouſand couple, who are able to maintain their own children, (although I apprehend there cannot be ſo many under *the preſent diſtreſſes of the kingdom)* but this being granted, there will remain an hundred and ſeventy thouſand breeders. I again ſubtract fifty thouſand for thoſe women, who miſcarry, or whoſe children die by accident or diſeaſe within the year. There only remain an hundred and twenty thouſand children of poor parents annually born. The queſtion therefore is, How this number ſhall be reared and provided for? which, as I have already ſaid, under the preſent ſituation of affairs is utterly impoſſible by all the methods hitherto propoſed. For we can *neither employ them in handicraft* or *agriculture*; we neither build houſes, (I mean in the country) nor cultivate land: they can very ſeldom pick up a livelihood *by ſtealing*, till they arrive at ſix years old, except where they are of towardly parts; although I confeſs they learn the rudiments

ments much earlier; during which time they can however be properly looked upon only as *probationers*; as I have been informed by a principal gentleman in the county of *Cavan*, who proteſted to me, that he never knew above one or two inſtances under the age of ſix, even in a part of the kingdom *ſo renowned for the quickeſt proficiency in that art.*

I am aſſured by our merchants, that a boy or a girl before twelve years old is no ſaleable commodity; and even when they come to this age they will not yield above three pounds, or three pounds and half a crown at moſt, on the exchange; which cannot turn to account either to the parents or kingdom, the charge of nutriment and rags having been at leaſt four times that value.

I ſhall now therefore humbly propoſe my own thoughts, which I hope will not be liable to the leaſt objection.

I have been aſſured by a very knowing *American* of my acquaintance in *London*, that a young healthy child, well nurſed, is at a year old a moſt delicious nouriſhing and wholeſome food, whether *ſtewed, roaſted,*

oaſted, *baked*, or *boiled*; and I make no doubt that it will equally ſerve in a *fricaſſé*, or a *ragouſt*.

I do therefore humbly offer it to *publick conſideration*, that of the hundred and twenty thouſand children already computed, twenty thouſand may be reſerved for breed, whereof only one fourth part to be males; which is more than we allow to *ſheep*, *black cattle*, or *ſwine*; and my reaſon is, that theſe children are ſeldom the fruits of marriage, *a circumſtance not much regarded by our ſavages*, therefore, *one male* will be ſufficient to ſerve four females. That the remaining hundred thouſand may, at a year old, be offered in ſale to the perſons of *quality* and *fortune* through the kingdom; always adviſing the mother to let them ſuck plentifully in the laſt month, ſo as to render them plump, and fat for a good table. A child will make two diſhes at an entertainment for friends; and when the family dines alone, the fore or hind quarter will make a reaſonable diſh, and ſeaſoned with a little pepper or ſalt, will be very good boiled on the fourth day, eſpecially in *winter*.

I have

I have reckoned upon a medium, that a child juſt born will weigh 12 pounds, and in a ſolar year, if tolerably nurſed, will encreaſe to 28 pounds.

I grant this food will be ſomewhat dear, and therefore very *proper for landlords*, who, as they have already devoured moſt of the parents, ſeem to have the beſt title to the children.

Infant's fleſh will be in ſeaſon throughout the year, but more plentiful in *March*, and a little before and after; for we are told by a grave author, an eminent *french* phyſician, that *fiſh being a prolifick dyet*, there are more children born in *roman catholick countries* about nine months after *Lent*, than at any other ſeaſon; therefore, reckoning a year after *Lent*, the markets will be more glutted than uſual, becauſe the number of *popiſh infants* is at leaſt three to one in this kingdom; and therefore it will have one other collateral advantage by leſſening the number of *papiſts* among us.

I have already computed the charge of nurſing a beggar's child (in which liſt I reckon all *cottagers*, *labourers*, and four-fifths

ifths of the *farmers)* to be about two hillings *per annum*, rags included; and I elieve no gentleman would repine to ive ten ſhillings for the *carcaſs of a good at child*, which, as I have ſaid, will make our diſhes of excellent nutritive meat, when he hath only ſome particular friend r his own family to dine with him. Thus the ſquire will learn to be a good andlord, and grow popular among his enants, the mother will have eight ſhillings eat profit, and be fit for work, till ſhe roduces another child.

Thoſe, who are more thrifty (*as I muſt onfeſs the times require)* may flay the carcaſs; the ſkin of which artificially dreſſed will make admirable *gloves for ladies*, nd *ſummer boots* for *fine gentlemen*.

As to our city of *Dublin*, ſhambles may e appointed for this purpoſe in the moſt onvenient parts of it, and butchers we ay be aſſured will not be wanting; although I rather recommend buying the hildren alive, and dreſſing them hot from he knife, as we do *roaſting pigs*.

A very worthy perſon, *a true lover of is country*, and whoſe virtues I highly

eſteem, was lately pleaſed in diſcourſing on this matter to offer a refinement upon my ſcheme. He ſaid, that many gentlemen of this kingdom, having of late deſtroyed their deer, he conceived that the want of veniſon might be well ſupplied by the bodies of young lads and maidens, not exceeding fourteen years of age, nor under twelve; ſo great a number of both ſexes in every county being now ready to ſtarve for want of work and ſervice: and theſe to be diſpoſed of by their parents if alive, or otherwiſe by their neareſt relations. But with due deference to ſo excellent a friend, and ſo deſerving a patriot, I cannot be altogether in his ſentiments; for as to the males, my *american* acquaintance aſſured me from frequent experience, that their fleſh was generally tough and lean, like that of our ſchool-boys, by continual exerciſe, and their taſte diſagreeable, and to fatten them would not anſwer the charge. Then as to the females it would, I think with humble ſubmiſſion, *be a loſs to the publick*, becauſe they ſoon would become breeders themſelves: and beſides, it is not improbable that ſome

crupulous people might be apt to cenſure ſuch a practice, (although indeed very injuſtly) as a little bordering upon cruelty; which, I confeſs, hath always been with me the ſtrongeſt objection againſt any project, how well ſoever intended.

But in order to juſtify my friend, he confeſſed, that this expedient was put into his head by the famous *Salmanaazor*, a native of the iſland *Formoſa*, who came from thence to *London* above twenty years ago, and in converſation told my friend, that in his country, when any young perſon happened to be put to death, the executioner ſold the carcaſs to *perſons of quality* as a prime dainty; and that in his time the body of a plump girl of fifteen, who was crucified for an attempt to poiſon the emperor, was ſold to his imperial *majeſty*'s *prime miniſter of ſtate*, and other great *mandarins* of the court, *in joints from the gibbet* at four hundred crowns. Neither indeed can I deny, that if the ſame uſe were made of ſeveral plump young girls in this town, who without one ſingle groat to their fortunes cannot ſtir abroad without a chair, and appear at a *play-*

houſe and *aſſemblies* in foreign fineries which they never will pay for, the kingdom would not be the worſe.

Some perſons of a deſponding ſpirit are in great concern about that vaſt number of poor people, who are aged, diſeaſed, or maimed; and I have been deſired to employ my thoughts, what courſe may be taken to eaſe the nation of ſo grievous an incumbrance. But I am not in the leaſt pain upon that matter, becauſe it is very well known, that they are every day *dying*, and *rotting*, by *cold* and *famine*, and *filth* and *vermin*, as faſt as can be reaſonably expected. And as to the young labourers, they are now in almoſt as hopeful a condition: they cannot get work, and conſequently pine away for want of nouriſhment, to a degree, that if at any time they are accidentally hired to common labour, they have not ſtrength to perform it; and thus the country and themſelves are happily delivered from the evils to come.

I have too long digreſſed, and therefore ſhall return to my ſubject. I think the advantages by the propoſal, which I have made, are obvious and many, as well as of the higheſt importance. For

For *firſt*, as I have already obſerved, it would greatly leſſen *the number of papiſts*, with whom we are yearly over-run, being the principal breeders of the nation, as well as our moſt dangerous enemies, and who ſtay at home on purpoſe *to deliver the kingdom to the pretender*, hoping to take their advantage by the abſence of *ſo many good proteſtants*, who have choſen rather to leave their country, than ſtay at home and pay tithes againſt their conſcience to an *epiſcopal curate*.

Secondly, the poorer tenants will have ſomething valuable of their own, which by law may be made liable to a diſtreſs, and help to pay their landlord's rent; their corn and cattle being already ſeized, *and money a thing unknown*.

Thirdly, whereas the maintenance of an hundred thouſand children, from two years old and upwards, cannot be computed at leſs than ten ſhillings a piece *per annum*, the nation's ſtock will be thereby encreaſed fifty thouſand pounds *per annum*, beſides the profit of a new diſh introduced to the tables of all *gentlemen of fortune* in the kingdom, who have any

refinement in taſte. And the money will circulate among our ſelves, the goods being entirely of our own growth and manufacture.

Fourthly, the conſtant breeders, beſides the gain of eight ſhillings *ſterling per annum* by the ſale of their children, will be rid of the charge of maintaining them after the firſt year.

Fifthly, this food would likewiſe bring great *cuſtom to taverns*; where the vintners will certainly be ſo prudent as to procure the beſt receipts for dreſſing it to perfection, and conſequently have their houſes frequented by all the *fine gentlemen*, who juſtly value themſelves upon their knowledge in good eating; and a ſkilful cook, who underſtands how to oblige his gueſts, will contrive to make it as expenſive as they pleaſe.

Sixthly, this would be a great inducement to marriage, which all wiſe nations have either encouraged by rewards, or enforced by laws and penalties. It would encreaſe the care and tenderneſs of mothers towards their children, when they were ſure of a ſettlement for life to the poor babes,

babes, provided in ſome ſort by the publick, to their annual profit inſtead of expence. We ſhould ſoon ſee an honeſt emulation among the married women, *which of them could bring the fatteſt child to the market.* Men would become as *fond* of their wives during the time of their pregnancy, as they are now of their *mares* in foal, their *cows* in calf, their *ſows* when they are ready to farrow; nor offer to beat or kick them (as is too *frequent* a practice) for fear of a miſcarriage.

Many other advantages might be enumerated. For inſtance, the addition of ſome thouſand carcaſſes in our exportation of barreled beef: the propagation of *ſwines fleſh*, and improvement in the art of making good *bacon*, ſo much wanted among us by the great deſtruction of *pigs*, too frequent at our tables; which are no way comparable in taſte or magnificence to a well grown, fat yearly child, which roaſted whole will make a conſiderable figure at a *lord mayor's feaſt*, or any other publick entertainment. But this, and many others, I omit, being ſtudious of brevity.

Suppoſing that one thouſand families

in this city would be conſtant cuſtomers for infants fleſh, beſides others who might have it at *merry meetings*, particularly at *weddings* and *chriſtenings*, I compute that *Dublin* would take off annually about twenty thouſand carcaſſes; and the reſt of the kingdom (where probably they will be ſold ſomewhat cheaper) the remaining eighty thouſand.

I can think of no one objection, that will poſſibly be raiſed againſt this propoſal, unleſs it ſhould be urged, that the number of people will be thereby much leſſened in the kingdom. This I freely own, and it was indeed one principal deſign in offering it to the world. I deſire the reader will obſerve, that I calculate my remedy *for this one individual kingdom of* IRELAND, *and for no other that ever was, is, or, I think, ever can be upon earth.* Therefore let no man talk to me of other expedients: *of taxing our abſentees at five ſhillings a pound: of uſing neither cloaths, nor houſhold furniture, except what is of our own growth and manufacture: of utterly rejecting the materials and inſtruments, that promote foreign luxury: of curing the expenſiveneſs*

penſiveneſs of pride, vanity, idleneſs, and gaming in our women: of introducing a vein of parſimony, prudence and temperance: of learning to love *our country, in the want of which we differ even from* LAPLANDERS, *and the inhabitants of* TOPINAMBOO: *of quitting our animoſities and factions, nor acting any longer like the* Jews, *who were murdering one another at the very moment their city was taken: of being a little cautious not to ſell our country and conſciences for nothing: of teaching landlords to have at leaſt one degree of mercy towards their tenants.* Laſtly, *of putting a ſpirit of honeſty, induſtry, and ſkill into our ſhop-keepers, who, if a reſolution could now be taken to buy only our native goods, would immediately unite to cheat and exact upon us in the price, the meaſure, and the goodneſs, nor could ever yet be brought to make one fair propoſal of juſt dealing, though often and earneſtly invited to it.*

Therefore I repeat, let no man talk to me of theſe and the like expedients[a], till

[a] Theſe expedients had been propoſed before, ſome of them by the *Dean*, and to urge the practice of them *by ſhewing the only alternative*, ſeems to have been the deſign of this paper.

he

he hath at leaſt ſome glympſe of hope, that there will ever be ſome hearty and ſincere attempt to put them in *practice.*

But, as to my ſelf, having being wearied out for many years with offering vain, idle, viſionary thoughts, and at length utterly deſpairing of ſucceſs, I fortunately fell upon this propoſal; which, as it is wholly new, ſo it hath ſomething ſolid and real, of no expence and little trouble, full in our own power, and whereby we can incur no danger in *diſobliging* ENGLAND. For this kind of commodity will not bear exportation, the fleſh being of too tender a conſiſtence to admit a long continuance in ſalt, *although perhaps I could name a country, which would be glad to eat up our whole nation without it.*

After all, I am not ſo violently bent upon my own opinion as to reject any offer propoſed by wiſe men, which ſhall be found equally innocent, cheap, eaſy, and effectual. But before ſomething of that kind ſhall be advanced in contradiction to my ſcheme, and offering a better, I deſire the author or authors will be pleaſed maturely to conſider two points. *Firſt,*

as

as things now ſtand, how they will be able to find food and raiment for a hundred thouſand uſeleſs mouths and backs. And *ſecondly*, there being a round million of creatures in human figure throughout this kingdom, whoſe whole ſubſiſtence put into a common ſtock would leave them in debt two millions of pounds *ſterling*, adding thoſe, who are beggars by profeſſion, to the bulk of farmers, cottagers and labourers, with their wives and children, who are beggars in effect; I deſire thoſe politicians who diſlike my overture, and may perhaps be ſo bold to attempt an anſwer, that they will firſt aſk the parents of theſe mortals, whether they would not at this day think it a great happineſs to have been ſold for food at a year old, in the manner I preſcribe, and thereby have avoided ſuch a perpetual ſcene of misfortunes, as they have ſince gone through, by the *oppreſſion of landlords*, the *impoſſibility of paying rent without money or trade*, the *want of common ſuſtenance*, with neither *houſe nor cloaths* to cover them from the inclemencies of the weather, and the moſt *inevitable proſpect of entailing the like*,

like, or greater miſeries, upon their *breed for ever.*

I profeſs in the ſincerity of my heart, that I have not the leaſt perſonal intereſt in endeavouring to promote this neceſſary work, having no other motive than the *publick good of my country, by advancing our trade, providing for infants, relieving the poor, and giving ſome pleaſure to the rich.* I have no children, by which I can propoſe to get a ſingle penny; the youngeſt being nine years old, and my wife paſt child-bearing.

MARTINUS

MARTINUS SCRIBLERUS

ΠΕΡΙ ΒΑΘΟΥΣ:

OR,

Of the ART of

Sinking in Poetry.

Written in the Year 1727.

MARTINUS SCRIBLERUS

ΠΕΡΙ ΒΑΘΟΥΣ.

CHAP. I.

IT hath been long (my dear countrymen) the ſubject of my concern and ſurprize, that whereas numberleſs poets, critics, and orators have compiled and digeſted the art of ancient poeſy, there hath not riſen among us one perſon ſo publick-ſpirited, as to perform the like for the modern. Although it is univerſally known, that our every way induſtrious moderns, both in the weight of their writings, and in the velocity of their judgments, do ſo infinitely excel the ſaid ancients.

Nevertheleſs, too true it is, that while a plain and direct road is paved to their ὕψος, or ſublime; no track has been yet chalked out to arrive at our βάθος, or profund. The latins, as they came between the greeks and us, make uſe of the word *altitudo*, which implies equally heighth and depth. Wherefore conſidering with no ſmall grief, how many promiſing genius's

nius's of this age are wandering (as I may ſay) in the dark without a guide, I have undertaken this arduous but neceſſary taſk to lead them, as it were by the hand, and ſtep by ſtep, the gentle down-hill way to the *bathos*; the bottom, the end, the central point, the *non plus ultra*, of true modern poeſy!

When I conſider (my dear countrymen) the extent, fertility, and populouſneſs of our lowlands of Parnaſſus, the flouriſhing ſtate of our trade, and the plenty of our manufacture; there are two reflections, which adminiſter great occaſion of ſurprize; the one, that all dignities and honours ſhould be beſtowed upon the exceeding few meagre inhabitants of the top of the mountain; the other, that our own nations ſhould have arrived to that pitch of greatneſs it now poſſeſſes, without any regular ſyſtem of laws. As to the firſt, it is with great pleaſure I have obſerved of late the gradual decay of delicacy and refinement among mankind, who are become too reaſonable to require, that we ſhould labour with infinite pains to come up to the taſte of theſe mountaineers,

when they without any may condeſcend to ours. But as we have now an unqueſtionable majority on our ſide, I doubt not, but we ſhall ſhortly be able to level the highlanders, and procure a farther vent for our own product, which is already ſo much reliſhed, encouraged, and rewarded by the nobility and gentry of *Great Britain*.

Therefore to ſupply our former defect I purpoſe to collect the ſcattered rules of our art into regular inſtitutes from the example and practice of the deep genius's of our nation; imitating herein my predeceſſors, the maſter of *Alexander*, and the ſecretary of the renowned *Zenobia*: and in this my undertaking I am the more animated, as I expect more ſucceſs than has attended even thoſe great critics; ſince their laws, though they might be good, have ever been ſlackly executed, and their precepts however ſtrict obeyed only by fits, and by a very ſmall number.

At the ſame time I intend to do juſtice upon our neighbours, inhabitants of the upper *Parnaſſus*; who taking advantage of the riſing ground are perpetually throwing down rubbiſh, dirt, and ſtones upon

us, never ſuffering us to live in peace. Theſe men, while they enjoy the cryſtal ſtream of helicon, envy us our common water, which (thank our ſtars) though it is ſomewhat muddy, flows in much greater abundance. Nor is this the greateſt injuſtice, that we have to complain of: for though it is evident, that we never made the leaſt attempt or inrode into their territories, but lived contented in our native fens; they have often not only committed petty larcenies upon our borders, but driven the country, and carried off at once whole cart-loads of our manufacture; to reclaim ſome of which ſtolen goods is part of the deſign of this treatiſe.

For we ſhall ſee in the courſe of this work, that our greateſt adverſaries have ſometimes deſcended towards us; and doubtleſs might now and then have arrived at the *bathos* itſelf, had it not been for that miſtaken opinion they all entertained, that the rules of the ancients were equally neceſſary to the moderns; than which there cannot be a more grievous error, as will be amply proved in the following diſ-

And indeed when any of theſe have gone ſo far, as by the light of their own genius to attempt *new* models, it is wonderful to obſerve, how nearly they have approached us in thoſe particular pieces; though in their others they differed *toto cælo* from us.

CHAP. II.

That the bathos, or profund, is the natural taſte of man, and in particular of the preſent age.

THE taſte of the *bathos* is implanted by nature itſelf in the ſoul of man; till perverted by cuſtom or example, he is taught, or rather compelled to reliſh the *ſublime*. Accordingly, we ſee the unprejudiced minds of children delight only in ſuch productions, and in ſuch images, as our true modern writers ſet before them. I have obſerved, how faſt the general taſte is returning to this firſt ſimplicity and innocence: and if the intent of all poetry be to divert and inſtruct, certainly that kind, which diverts and inſtructs the *greateſt number*, is to be preferred. Let us

look round among the admirers of poetry; we ſhall find thoſe, who have a taſte of the *ſublime*, to be very few; but the *profund* ſtrikes univerſally, and is adapted to every capacity. It is a fruitleſs undertaking to write for men of a nice and foppiſh guſto, whom after all it is almoſt impoſſible to pleaſe; and it is ſtill more chimerical to write for poſterity, of whoſe taſte we cannot make any judgment, and whoſe applauſe we can never enjoy. It muſt be confeſſed, our wiſer authors have a preſent end,

Et prodeſſe volunt, et delectare poetæ.

Their true deſign is profit or gain; in order to acquire which, it is neceſſary to procure applauſe by adminiſtring pleaſure to the reader: from whence it follows demonſtrably, that their productions muſt be ſuited to the *preſent* taſte. And I cannot but congratulate our age on this peculiar felicity, that though we have made indeed great progreſs in all other branches of luxury, we are not yet debauched with any high reliſh in poetry, but are in this one taſte leſs nice than our anceſtors. If an art is to be eſtimated by its ſucceſs, I appeal

appeal to experience, whether there have not been, in proportion to their number, as many ſtarving good poets, as bad ones?

Nevertheleſs, in making gain the principal end of our art, far be it from me to exclude any great genius's of *rank* or *fortune* from diverting themſelves this way. They ought to be praiſed no leſs than thoſe princes, who paſs their vacant hours in ſome ingenious mechanical or manual art. And to ſuch as theſe, it would be ingratitude not to own, that our art has been often infinitely indebted.

CHAP. III.

The neceſſity of the bathos phyſically conſidered.

FArthermore, it were great cruelty and injuſtice, if all ſuch authors as cannot write in the other way, were prohibited from writing at all. Againſt this I draw an argument from what ſeems to me an undoubted phyſical maxim; that *poetry is a natural or morbid ſecretion from the brain.* As I would not ſuddenly ſtop a cold in the head, or dry up my neighbours

iſſue, I would as little hinder him from neceſſary writing. It may be affirmed with great truth, that there is hardly any human creature paſt childhood, but at one time or other has had ſome poetical evacuation, and no queſtion was much the better for it in hishealth; ſo true is the ſaying, *naſcimur poetæ*. Thereforeis the deſire of writing properly termed *pruritus*, the "titillation of the generative fa-"culty of the brain," and the perſon is ſaid to *conceive*; now ſuch as conceive muſt bring forth. I have known a man thoughtful, melancholy and raving for divers days, who forthwith grew wonderfully eaſy, lightſome, and cheerful, upon a diſcharge of the peccant humour in exceeding purulent metre. Nor can I queſtion, but abundance of untimely deaths are occaſioned for want of this laudable vent of unruly paſſions; yea, perhaps, in poor wretches (which is very lamentable) for meer want of pen, ink, and paper! From hence it follows, that a ſuppreſſion of the very worſt poetry is of dangerous conſequence to the ſtate. We find by experience, that the ſame humours which vent themſelves

ſelves in ſummer in ballads and ſonnets, are condenſed by the winter's cold into pamphlets and ſpeeches for and againſt the miniſtry: nay, I know not, but many times a piece of poetry may be the moſt innocent compoſition of a miniſter himſelf.

It is therefore manifeſt, that *mediocrity* ought to be allowed, yea indulged, to the good ſubjects of England. Nor can I conceive how the world has ſwallowed the contrary as a maxim upon the ſingle authority of [a] *Horace*. Why ſhould the golden mean, and quinteſſence of all virtues, be deemed ſo offenſive in this art? or coolneſs or mediocrity be ſo amiable a quality in a man, and ſo deteſtable in a poet?

However, far be it from me to compare theſe writers with thoſe great ſpirits, who are born with a *vivacité de peſanteur*, *or* (as an *engliſh* author calls it) an "alacrity "of ſinking [b];" and who by ſtrength of nature alone can excel. All I mean, is to evince the neceſſity of rules to theſe leſſer

[a] ——————*Mediocribus eſſe poetis*
Non dii, non homines, etc.——————Hor.

[b] Spoken by *Falſtaff* of himſelf in *Shakeſpear*'s merry wives of *Windſor*.

genius's, as well as the uſefulneſs of them to the greater.

CHAP. IV.

That there is an art of the bathos, or profund.

WE come now to prove, that there is an *art of ſinking in poetry.* Is there not an architecture of vaults and cellars, as well as of lofty domes and pyramids? Is there not as much ſkill and labour in making ditches, as in raiſing mounts? Is there not an art of diving as well as of flying? and will any ſober practitioner affirm, that a diving engine is not of ſingular uſe in making him long-winded, aſſiſting his deſcent, and furniſhing him with more ingenious means of keeping under water?

If we ſearch the authors of antiquity, we ſhall find as few to have been diſtinguiſhed in the true *profund*, as in the true *ſublime.* And the very ſame thing (as it appears from *Longinus*) had been imagined of that, as now of this: namely, that it was entirely the gift of nature. I grant, that

that to excel in the *bathos* a genius is requiſite; yet the rules of art muſt be allowed ſo far uſeful, as to add weight, or as I may ſay, hang on lead to facilitate and enforce our deſcent, to guide us to the moſt advantageous declivities, and habituate our imagination to a depth of thinking. Many there are that can fall, but few can arrive at the felicity of falling gracefully; much more for a man, who is amongſt the loweſt of the creation, at the very bottom of the atmoſphere; to deſcend beneath himſelf, is not ſo eaſy a taſk unleſs he calls in art to his aſſiſtance. It it with the *bathos* as with ſmall beer, which is indeed vapid and inſipid, if left at large and let abroad; but being by our rules confined and well ſtopt, nothing grows ſo frothy, pert, and bouncing.

The *ſublime* of nature is the ſky, the ſun, moon, ſtars, &c. The *profund* of nature is gold, pearls, precious ſtones, and the treaſures of the deep, which are ineſtimable as unknown. But all that lies between theſe, as corn, flower, fruits, animals, and things for the mere uſe of man, are of mean price, and ſo common

as

as not to be greatly eſteemed by the curious. It being certain that any thing, of which we know the true uſe, cannot be invaluable: which affords a ſolution, why common ſenſe hath either been totally deſpiſed, or held in ſmall repute, by the greateſt modern critics and authors.

CHAP. V.

Of the true genius for the profund, and by what it is conſtituted

AND I will venture to lay it down, as the firſt maxim and corner-ſtone of this our art; that whoever would excel therein, muſt ſtudiouſly avoid, deteſt, and turn his head from all the ideas, ways, and workings of that peſtilent foe to wit, and deſtroyer of fine figures, which is known by the name of *common ſenſe*. His buſineſs muſt be to contract the true *gout de travers*; and to acquire a moſt happy, uncommon, unaccountable way of thinking.

He is to conſider himſelf as a groteſque painter, whoſe works would be ſpoiled by an imitation of nature, or uniformity of deſign.

deſign. He is to mingle bits of the moſt various, or diſcordant kinds, landſcape, hiſtory, portraits, animals, and connect them with a great deal of flouriſhing, by head or tail, as it ſhall pleaſe his imagination, and contribute to his principal end, which is to glare by ſtrong oppoſitions of colours, and ſurprize by contrariety of images.

Serpentes avibus geminentur, tigribus agni. HOR.

His deſign ought to be like a labyrinth, out of which no body can get clear but himſelf. And ſince the great art of all poetry is to mix truth with fiction, in order to join the *credible* with the *ſurprizing*; our author ſhall produce the credible, by painting nature in her loweſt ſimplicity; and the ſurprizing, by contradicting common opinion. In the very manner he will affect the *marvellous*; he will draw *Achilles* with the patience of *Job*; a prince talking like a jack-pudding; a maid of honour ſelling bargains; a footman ſpeaking like a philoſopher; and a fine gentleman like a ſcholar. Whoever is converſant in modern plays, may make a moſt noble collection

tion of this kind, and at the ſame time from a complete body of *modern ethics and morality*.

Nothing ſeemed more plain to our great authors, than that the world hath long been weary of *natural things*. How much the contrary are formed to pleaſe, is evident from the univerſal applauſe daily given to the admirable entertainments of *harlequins* and *magicians* on our ſtage. When an audience behold a coach turned into a wheelbarrow, a conjurer into an old woman, or a man's head where his heels ſhould be: how are they ſtruck with tranſport and delight? which can only be imputed to this cauſe, that each object is changed into that which hath been ſuggeſted to them by their own low ideas before.

He ought therefore to render himſelf maſter of this happy and *anti-natural* way of thinking to ſuch a degree, as to be able, on the appearance of any object, to furniſh his imagination with ideas infinitely *below* it. And his eyes ſhould be like unto the wrong end of a perſpective glaſs, by which all the objects of nature are leſſened.

For

For example; when a true genius looks upon the ſky, he immediately catches the idea of a piece of blue *lute-ſtring*, or a child's mantle.

[a] *The ſkies, whoſe ſpreading volumes ſcarce have room,*
Spun thin, and wove in nature's fineſt loom,
The new-born world in their ſoft lap embrac'd,
And all around their ſtarry mantle caſt.

If he looks upon a tempeſt, he ſhall have an image of a tumbled bed, and deſcribe a ſucceeding calm in this manner;

[b] *The ocean, joyed to ſee the tempeſt fled,*
New lays his waves, and ſmooths his ruffled bed.

The triumphs and acclamations of the angels at the creation of the univerſe preſent to his imagination "the rejoycings "on the lord mayor's day;" and he beholds thoſe glorious beings celebrating their creator, by huzzaing, making illuminations, and flinging ſquibs, crackers, and ſky-rockets.

[a] Prince *Arthur*, p. 41, 42. [b] P. 14.

Glorious

[c] *Glorious illuminations, made on high*
By all the ſtars and planets of the ſky,
In juſt degrees, and ſhining order placed,
Spectators charm'd, and the bleſt dwellings graced.
Through all the enlighten'd air ſwift fire-works flew,
Which with repeated ſhouts glad cherubs threw.
Comets aſcended with their ſweeping train,
Then fell in ſtarry ſhowers and glittering rain.
In air ten thouſand meteors blazing hung,
Which from th' eternal battlements were flung.

If a man, who is violently fond of *wit*, will ſacrifice to that paſſion his friend or his God, would it not be a ſhame, if he who is ſmit with the love of the *bathos*, ſhould not ſacrifice to it all other tranſitory regards? You ſhall hear a zealous proteſtant deacon invoke a ſaint, and modeſtly beſeech her to do more for us than providence.

[d] *Look down, bleſt ſaint, with pity then look down,*

[c] *Ibid.* p. 50.

N. B. In order to do juſtice to theſe great poets, our citations are taken from the beſt, the laſt, and moſt correct editions of their works. That which we uſe of Prince *Arthur*, is in *duodecimo*, 1714. the fourth edition reviſed.

[d] *A. Philips* on the death of Queen *Mary*.

Shed

Shed on this land thy kinder influence,
And guide us through the miſts of providence,
In which we ſtray.——

Neither will he, if a goodly ſimile come in his way, ſcruple to affirm himſelf an eye-witneſs of things never yet beheld by man, or never in exiſtence; as thus,

[e] *Thus* have I ſeen *in Araby the bleſt*
A phœnix couch'd upon her funeral neſt.

But to convince you, that nothing is ſo great, which a marvellous genius prompted by this laudable zeal is not able to leſſen; hear how the moſt ſublime of all beings is repreſented in the following images.

Firſt he is a PAINTER.

[f] *Sometimes the lord of nature in the air*
Spreads forth his clouds, his ſable canvas, where
His pencil, dipt in heavenly colour bright,
Paints his fair rain-bow, charming to the ſight.

[e] *Anon.* [f] *Blackm.* opt. edit. duod. 1716. p. 172.

Now

Now he is a CHEMIST.

[g] *Th' almighty chemiſt does his work prepare,*
Pours down his waters on the thirſty plain,
Digeſts his lightening, and diſtils his rain.

Now he is a WRESTLER.

[h] *Me in his griping arms th' eternal took,*
And with ſuch mighty force my body ſhook,
That the ſtrong graſp my members ſorely bruis'd,
Broke all my bones, and all my ſinews loos'd.

Now a RECRUITING OFFICER.

[i] *For clouds the ſun-beams levy freſh ſupplies,*
And raiſe recruits of vapours, which ariſe
Drawn from the ſeas, to muſter in the ſkies.

Now a peaceable GUARANTEE.

[k] *In leagues of peace the neighbours did agree,*
And to maintain them God was guarantee.

Then he is an ATTORNEY.

[l] *Job, as a vile offender, God indites,*
And terrible decrees againſt me writes,
God will not be my advocate,
My cauſe to manage or debate.

[g] *Black.* Pſ. civ. p. 263. [h] Page 75. [i] P. 170
[k] P. 70. [l] P. 61.

In

In the following lines he is a GOLD-BEATER.

[a] *Who the rich metal beats, and then with care*
Unfolds the golden leaves to gild the fields of air.

Then a FULLER.

[b] *——th' exhaling reeks, that ſecret riſe,*
Born on rebounding ſun-beams through the ſkies,
Are thicken'd, wrought, and whiten'd, 'till they grow
A heavenly fleece——

A MERCER, or PACKER.

[c] *Didſt thou one end of air's wide curtain hold,*
And help the bales of Æther to unfold;
Say, which cærulean pile was by thy hand enroll'd?

A BUTLER.

[d] *He meaſures all the drops with wondrous ſkill,*
Which the black clouds, his floating bottles, fill.

And a BAKER.

[e] *God in the wilderneſs his table ſpread,*
And in his airy ovens bak'd their bread.

[a] P. 181. [b] P. 18. [c] P. 174. [d] P. 131.
[e] *Black.* Song of *Moſes*, p. 218.

CHAP. VI.

Of the ſeveral kinds of genius's in the profund, and the marks, and characters of each.

I Doubt not, but the reader by this cloud of examples begins to be convinced of the truth of our aſſertion, that the *bathos* is an *art*; and that the genius of no mortal whatever, following the mere ideas of nature, and unaſſiſted with an habitual, nay laborious peculiarity of thinking, could arrive at images ſo wonderfully low and unaccountable. The great author, from whoſe treaſury we have drawn all theſe inſtances (the father of the *bathos*, and indeed the *Homer* of it) has, like that immortal *Greek*, confined his labours to the greater poetry, and thereby left room for others to acquire a due ſhare of praiſe in inferior kinds. Many painters, who could never hit a noſe or an eye, have with felicity copied a ſmall-pox, or been admirable at a toad or a red-herring: and ſeldom are we without genius's for *ſtill-life*, which they can work up and ſtiffen with incredible accuracy.

An

An univerſal genius riſes not in an age; but when he riſes, armies riſe in him! he pours forth five or ſix epic poems with greater facility, than five or ſix pages can be produced by an elaborate and ſervile copyer after nature or the ancients. It is affirmed by *Quintilian*, that the ſame genius, which made *Germanicus* ſo great a general, would with equal application have made him an excellent heroic poet. In like manner, reaſoning from the affinity there appears between arts and ſciences, I doubt not, but an active catcher of butterflies, a careful and fanciful pattern-drawer, an induſtrious collector of ſhells, a laborious and tuneful bag-piper, or a diligent breeder of tame rabbits, might ſeverally excel in their reſpective parts of the *bathos*.

I ſhall range theſe confined and leſs copious genius's under proper claſſes, and (the better to give their pictures to the reader) under the names of *animals* of ſome ſort or other; whereby he will be enabled, at the firſt ſight of ſuch as ſhall daily come forth, to know to what kind to refer, and with what authors to compare them.

1. The *flying fiſhes*: theſe are writers, who now and then riſe upon their fins, and fly out of the *profund*; but their wings are ſoon dry, and they drop down to the bottom. G. S. A. H. C. G.

2. The *ſwallows* are authors, that are eternally ſkimming and fluttering up and down, but all their agility is employed to *catch flies*. L. T. W. P. Lord H.

3. The *oſtriches* are ſuch, whoſe heavineſs rarely permits them to raiſe themſelves from the ground; their wings are of no uſe to lift them up, and their motion is between flying and walking; but then they *run very faſt*. D. F. L. E. the hon. E. H.

4. The *parrots* are they, that repeat *another's* words in ſuch a hoarſe odd voice, as makes them ſeem their *own*. W. B. W. S. C. C. the reverend D. D.

5. The *didappers* are authors, that keep themſelves long out of ſight, under water, and come up now and then, where you leaſt expected them. L. W. G. D. Eſq. the hon. Sir W. Y.

6. The *porpoiſes* are unwieldy and big; they put all their numbers into a great

urmoil and tempeſt, but whenever they ıppear in plain light (which is ſeldom) :hey are only ſhapeleſs and ugly monſters. I. D. C. G. I. O.

7. The *frogs* are ſuch, as can neither valk nor fly, but can *leap* and *bound* to ıdmiration: they live generally in the ɔottom of a ditch, and make a great noiſe, vhenever they thruſt their heads above vater. E. W. I. M. Eſq. T. D. gent.

8. The *eels* are obſcure authors, that vrap themſelves up in their own mud, ut are mighty nimble and pert. L. W. .. T. P. M. general C.

9. The *tortoiſes* are ſlow and chill, nd, like paſtoral writers, delight much ı gardens: they have for the moſt part fine embroider'd ſhell, and underneath : a heavy lump. A. P. W. B. L. E. he right hon. E. of S.

Theſe are the chief *characteriſtics* of ıe *bathos*, and in each of theſe kinds we ave the comfort to be bleſſed with ſundry nd manifold choice ſpirits in this our land.

CHAP. VII.

Of the profund, when it conſiſts in the thought.

WE have already laid down the principles, upon which our author is to proceed, and the manner of forming his thought by familiarizing his mind to the *loweſt objects*; to which, it may be added, that *vulgar converſation* will greatly contribute. There is no queſtion, but the garret or the printer's boy may often be diſcerned in the compoſitions made in ſuch ſcenes and company; and much of Mr. *Curl* himſelf has been inſenſibly infuſed into the works of his learned writers.

The phyſician, by the ſtudy and inſpection of urine and ordure, approves himſelf in the ſcience; and in like ſort ſhould our author accuſtom and exerciſe his imagination upon the dregs of nature.

This will render his thoughts truly and fundamentally low, and carry him many fathoms beyond mediocrity. For, certain it is (though ſome lukewarm heads imagine they may be ſafe by temporizing be-

tween the extremes) that where there is not a triticalneſs or mediocrity in the thought, it can never be ſunk into the genuine and perfect *bathos* by the moſt elaborate low expreſſion: it can, at moſt, be only carefully obſcured, or metaphorically debaſed. But, it is the thought alone that ſtrikes, and gives the whole that ſpirit, which we admire and ſtare at. For inſtance, in that ingenious piece on a lady's drinking the bath-waters:

[a] *She drinks! ſhe drinks! behold the matchleſs dame!*
To her 'tis water, but to us 'tis flame:
Thus fire is water, water fire by turns,
And the ſame ſtream at once both cools and burns.

What can be more eaſy and unaffected, than the diction of theſe verſes? it is the turn of *thought* alone, and the variety of imagination, that charm and ſurprize us. And when the ſame lady goes into the bath, the thought (as in juſtneſs it ought) goes ſtill deeper:

[b] *Venus beheld her, 'midſt her crowd of ſlaves,*
And thought herſelf *juſt riſen from the waves.*

[a] *Anon.* [b] Idem.

How much out of the way of common ſenſe is this reflection of *Venus*, not knowing herſelf from the lady?

Of the ſame nature is that noble miſtake of a frighted ſtag in a full chace, who (ſaith the poet.)

Hears his own feet, and thinks they ſound like more;
And fears the hind-feet will o'ertake the fore.

So aſtoniſhing as theſe are, they yield to the following, which is *profundity* itſelf.

[a] *None but himſelf can be his parallel.*

Unleſs it may ſeem borrowed from the thought of that maſter of a ſhow in *Smithfield*, who writ in large letters over the picture of his elephant.

This is the greateſt elephant in the world, except himſelf.

However our next inſtance is certainly an original. Speaking of a beautiful infant,

So fair thou art, that if great Cupid *be*
A child as poets ſay, ſure thou art he.

[a] *Theobald*, Double Falſhood.

Fair

Fair Venus *would miſtake thee for her own,*
Did not thy eyes proclaim thee not her ſon.
There all the lightnings of thy mother's ſhine,
And with a fatal brightneſs kill in thine.

Firſt he is *Cupid*, then he is not *Cupid*; firſt *Venus* would miſtake him, then ſhe would not miſtake him; next his eyes are his mother's, and laſtly they are not his mother's, but his own.

Another author deſcribing a poet, that ſhines forth amidſt a circle of criticks,

Thus Phœbus through the zodiack takes his way,
And amid monſters riſes into day.

What a peculiarity is here of invention? the author's pencil, like the wand of *Circe*, turns all into monſters at a ſtroke. A great genius takes things in the lump, without ſtopping at minute conſiderations: in vain might the ram, the bull, the goat, the lion, the crab, the ſcorpion, the fiſhes, all ſtand in its way, as mere natural animals: much more might it be pleaded, that a pair of ſcales, an old man, and two innocent children, were no monſters: there were only the centaur and the maid, that

that could be eſteemed out of nature. But what of that? with a boldneſs peculiar to theſe daring genius's, what he found not monſters, he made ſo.

CHAP. VIII.

Of the profund, conſiſting in the circumſtances: *and of* amplification *and* periphraſe *in general.*

WHAT in a great meaſure diſtinguiſhes other writers from ours, is their chuſing and ſeparating ſuch circumſtances in a deſcription, as ennoble or elevate the ſubject.

The *circumſtances*, which are moſt natural, are *obvious*, therefore not *aſtoniſhing* or peculiar: but thoſe, that are far-fetched or unexpected, or hardly compatible, will ſurprize prodigiouſly. Theſe therefore we muſt principally hunt out; but above all preſerve a laudable *prolixity*; preſenting the whole and every ſide at once of the image to view. For choice and diſtinction are not only a curb to the ſpirit, and limit the deſcriptive faculty, but alſo leſſen the book;

book; which is frequently the worſt conſequence of all to our author.

Job ſays in ſhort, *he waſhed his feet in butter*; a circumſtance ſome poets would have ſoftened, or paſt over: now hear how this butter is ſpread out by the great genius.

[m] *With teats diſtended with their milky ſtore,*
Such num'rous lowing herds, before my door,
Their painful burthen to unload did meet,
That we with butter might have waſh'd our feet.

How cautious and particular! "he "had (ſays our author) ſo many herds, "which herds thrived ſo well, and thriv- "ing ſo well gave ſo much milk, and that "milk produced ſo much butter, that, if "he did not, he might have waſhed his "feet in it."

The enſuing deſcription of hell is no leſs remarkable in the circumſtances.

[n] *In flaming heaps the raging ocean rolls,*
Whoſe livid waves involve deſpairing ſouls;
The liquid burnings dreadful colours ſhew,
Some deeply red *and others* faintly blue.

[m] *Blackm. Job*, p. 133. [n] Pr. *Arth.* p. 89.

Could

Could the moſt minute dutch-painter have been more exact? how inimitably circumſtantial is this alſo of a war-horſe!

° *His eye-balls burn, he wounds the ſmoaking plain,*
And knots *of* ſcarlet ribbond *deck his mane.*

Of certain cudgel-players.

They brandiſh high in air their threat'ning ſtaves,
[p] *Their hands a* woven guard *of* ozier *ſaves,*
In which they fix their hazel weapon's end.

Who would not think the poet had paſt his whole life at wakes in ſuch laudable diverſions? ſince he teaches us how to hold, nay how to make a cudgel!

Periphraſe is another great aid to *prolixity*; being a diffuſed circumlocutory manner of expreſſing a known idea, which ſhould be ſo myſteriouſly couched, as to give the reader the pleaſure of gueſſing what it is, that the author can poſſibly mean; and a ſtrange ſurprize, when he finds it?

The poet I laſt mentioned is incomparable in this figure.

° *Anon.* [p] Pr. *Arthur*, p. 197.

A wav-

[a] *A waving ſea of heads was round me ſpread,*
And ſtill freſh ſtreams the gazing deluge fed.

Here is a waving ſea of heads, which by a freſh ſtream of heads grows to be a gazing deluge of heads. You come at laſt to find, it means a *great crowd.*

How pretty and how genteel is the following!

[b] *Nature's confectioner——*
Whoſe ſuckets are moiſt alchymy:
The ſtill of his refining mold
Minting the garden into gold.

What is this, but a bee gathering honey?

[c] *Little Syren of the ſtage,*
Empty warbler, breathing lyre,
Wanton gale of fond deſire,
Tuneful miſchief, vocal ſpell.——

Who would think, this was only a poor gentlewoman, that ſung finely?

We may define *amplification* to be making the moſt of a thought; it is the

[a] *Job*, p. 78. [b] *Cleveland.* [c] *A. Philips* to *Cuzzona.*

ſpinning-

ſpinning-wheel of the *bathos*, which draws out and ſpreads it into the fineſt thread. There are amplifiers, who can extend half a dozen thin thoughts over a whole folio; but for which, the tale of many a vaſt romance, and the ſubſtance of many a fair vloume, might be reduced to the ſize of a primmer.

In the book of *Job* are theſe words, "Haſt thou commanded the morning, "and cauſed the day ſpring to know his "place?" how is this extended by the moſt celebrated amplifier of our age?

[a] *Canſt thou ſet forth th' etherial* mines *on high,*
Which the refulgent ore *of light ſupply?*
Is the celeſtial furnace *to thee known,*
In which I melt *the golden metal down?*
Treaſures, from whence I deal out *light as faſt,*
As all my ſtars *and* laviſh ſuns *can* waſte.

The ſame author hath amplified a paſſage in the civth pſalm; "he looks on "the earth, and it trembles. He touches "the hills, and they ſmoke."

[b] *The hills forget they're fix'd, and in their fright*
Caſt off their weight, and eaſe themſelves for flight:

[a] *Job*, p. 108. [b] P. 267.

The

The woods with terror wing'd out-fly the wind,
And leave the heavy, panting hills behind.

You here ſee the hills not only trembling, but ſhaking off woods from their backs, to run the faſter: after this you are preſented with a foot-race of mountains and woods, where the woods diſtance the mountains, that, like corpulent purſy fellows, come puffing and panting a vaſt way behind them.

CHAP. IX.

Of imitation, and the manner of imitating.

THAT the true authors of the profund are to imitate diligently the examples in their *own way* is not to be queſtioned, and that divers have by this means attained to a depth, whereunto their own weight could never have carried them, is evident by ſundry inſtances. Who ſees not that *De Foe* was the poetical ſon of *Withers*, *Tate* of *Ogilby*, *E. Ward* of *John Taylor*, and *Euſden* of *Blackmore?* Therefore when we ſit down to write, let us bring ſome great author to our mind,

and

and aſk ourſelves this queſtion; how would Sir *Richard* have ſaid this? do I expreſs my ſelf as ſimple as *Ambroſe Philips?* or flow my numbers with the quiet thoughtleſſneſs of Mr. *Welſted?*

But it may ſeem ſomewhat ſtrange to aſſert, that our proficient ſhould alſo read the works of thoſe famous poets, who have excelled in the *ſublime:* yet is not this a paradox. As *Virgil* is ſaid to have read *Ennius*, out of his dunghill to draw gold, ſo may our author read *Shakeſpear*, *Milton*, and *Dryden* for the contrary end, to bury their gold in his own dunghill. A true genius, when he finds any thing lofty or ſhining in them, will have the ſkill to bring it down, take off the gloſs, or quite diſcharge the colour, by ſome ingenious circumſtance or periphraſe, ſome addition or diminution, or by ſome of thoſe figures, the uſe of which we ſhall ſhew in our next chapter.

The book of *Job* is acknowledged to be infinitely ſublime, and yet has not the father of the *bathos* reduced it in every page? is there a paſſage in all *Virgil* more painted

painted up and laboured than the deſcription of *Ætna* in the third Æneid?

——Horrificis juxtà tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, & candente favilla,
Attollitque globos flammarum, & ſidera lambit:
Interdum ſcopulos avulſaque viſcera montis
Erigit eructans, liquefactaque ſaxa ſub auras
Cum gemitu glomerat, fundoque exæſtuat imo.

(I beg pardon of the gentle *engliſh* reader, and ſuch of our writers as underſtand not latin.) Lo! how this is taken down by our *britiſh* poet, by the ſingle happy thought of throwing the mountain into a *fit* of the *cholic*.

[e] *Ætna, and all the burning mountains, find*
Their kindled ſtores with inbred ſtorms of wind
Blown up to rage; and roaring out, *complain,*
As torn with inward gripes, *and tort'ring pain:*
Lab'ring, they caſt their dreadful vomit *round,*
And with their melted bowels *ſpread the ground.*

Horace, in ſearch of the *ſublime*, ſtruck his head againſt the ſtars [f]; but *Empe-*

[e] Pr. *Arthur*, p. 75. [f] *Sublimi feriam ſidera vertice.*

docles, to fathom the *profund*, threw himſelf into *Ætna*. And who but would imagine our excellent modern had alſo been there, from this deſcription?

Imitation is of two ſorts; the firſt is, when we force to our own purpoſes the thoughts of others; the ſecond conſiſts in copying the imperfections or blemiſhes of celebrated authors. I have ſeen a play profeſſedly writ in the ſtyle of *Shakeſpoar*; wherein the reſemblance lay in one ſingle line,

And ſo good morrow t'ye, good maſter lieutenant.

And ſundry poems in imitation of *Milton*, where with the utmoſt exactneſs and not ſo much as one exception, nevertheleſs was conſtantly *nathleſs*, embroidered was *broidered*, hermits were *heremites*, diſdained was *'ſdeigned*, ſhady *umbrageous*, enterprize *emprize*, pagan *paynin*, pinions *pennons*, ſweet *dulcet*, orchards *orchats*, bridge-work *pontifical*; nay her was *hir*, and their was *thir* through the whole poem. And in very deed, there is no other way, by which the true modern poet could read to any purpoſe the works

works of ſuch men, as *Milton* and *Shakeſpear*.

It may be expected, that like other critics I ſhould next ſpeak of the *paſſions*: but as the main end and principal effect of the *bathos* is to produce *tranquillity of mind* (and ſure it is a better deſign to promote *ſleep* than madneſs) we have little to ſay on this ſubject. Nor will the ſhort bounds of this diſcourſe allow us to treat at large of the *emollients* and *opiats* of poeſy; of the *cool*, and the manner of producing it; or of the methods uſed by our authors in managing the paſſions. I ſhall but tranſiently remark, that nothing contributes ſo much to the *cool*, as the uſe of *wit* in expreſſing paſſion: the true genius rarely fails of *points*, *conceits*, and proper *ſimilies* on ſuch occaſions: this we may term the *pathetic epigrammatical*, in which even puns are made uſe of with good ſucceſs. Hereby our beſt authors have avoided throwing themſelves or their readers into any indecent tranſports.

But, as it is ſometimes needful to excite the *paſſions* of our antagoniſt in the *polemick* way, the true ſtudents in the law

have conſtantly taken their methods from *low life*, where they obſerved, that to move *anger* uſe is made of ſcolding and railing; to move *love*, of bawdry; to beget *favour* and *friendſhip*, of groſs flattery; and to produce *fear*, of calumniating an adverſary with crimes obnoxious to the ſtate. As for *ſhame*, it is a ſilly paſſion, of which as our authors are incapable themſelves, ſo they would not produce it in others.

CHAP. X.

Of tropes and figures: and firſt of the variegating, confounding, and reverſing figures.

BUT we proceed to the *figures*. We cannot too earneſtly recommend to our authors the ſtudy of the *abuſe of ſpeech*. They ought to lay it down as a principle, to ſay nothing in the uſual way, but (if poſſible) in the direct contrary. Therefore the figures muſt be ſo turned, as to manifeſt that intricate and wonderful caſt of head, which diſtinguiſhes all writers of this kind: or (as I may ſay) to *refer* exactly

exactly the mold, in which they were formed, in all its inequalities, cavities, obliquities, odd crannies, and diſtortions.

It would be endleſs, nay impoſſible to enumerate all ſuch figures; but we ſhall content ourſelves to range the principal, which moſt powerfully contribute to the *bathos*, under three claſſes.

I. The *variegating*, *confounding*, or *reverſing* tropes and figures.

II. The *magnifying*, and

III. The *diminiſhing*.

We cannot avoid giving to theſe the greek or roman names; but in tenderneſs to our countrymen and fellow writers, many of whom, however exquiſite, are wholly ignorant of thoſe languages, we have alſo explained them in our mother tongue.

Of the firſt ſort, nothing ſo much conduces to the *bathos*, as the

Catachresis.

A maſter of this will ſay,

Mow the beard,
Shave the graſs,
Pin the plank,
Nail my ſleeve.

From

From whence reſults the ſame kind of pleaſure to the mind, as to the eye when we behold harlequin trimming himſelf with a hatchet, hewing down a tree with a raſor, making his tea in a cauldron, and brewing his ale in a tea-pot, to the incredible ſatisfaction of the *britiſh* ſpectator. Another ſource of the *bathos* is,

The METONYMY,

the inverſion of cauſes for effects, of inventors for inventions, &c.

Lac'd in her [g] *Coſins new appeared the bride,*
A [h] *Bubble-boy* and [i] *Tompion at her ſide,*
And with an air divine her [k] *Colmar ply'd,*
Then oh! ſhe cries, what ſlaves I round me ſee?
Here a bright Red-coat, there a ſmart [l] *Toupee.*

The SYNECDOCHE,

which conſiſts in the uſe of a part for the whole. You may call a young woman ſometimes pretty-*face* and pigs-*eyes*, and ſometimes ſnotty-*noſe* and draggle-*tail*. Or

[g] Stays.
[h] Tweezer-caſe.
[i] Watch.
[k] Fan.
[l] A ſort of perriwig: all words in uſe at this preſent year 1727.

of accidents for perſons; as a lawyer is called ſplit-cauſe, a taylor prick louſe, &c. Or of things belonging to a man, for the man himſelf; as a *ſword*-man, a gown-*man*, a *t-m-t-d*-man; a white-*ſtaff*, a turn-*key*, &c.

The APOSIOPESIS,

an excellent figure for the ignorant, as "what ſhall I ſay;" when one has nothing to ſay: or "I can no more," when one really can no more. Expreſſions which the gentle reader is ſo good as never to take in earneſt.

The METAPHOR.

The firſt rule is to draw it from the *loweſt things*, which is a certain way to ſink the higheſt; as when you ſpeak of the thunder of heaven, ſay,

[a] *The* lords above *are* angry *and* talk big.

Or if you would deſcribe a rich man refunding his treaſures, expreſs it thus,

[b] *Tho' he (as ſaid) may riches* gorge, *the ſpoil*
Painful in maſſy vomit *ſhall* recoil.

[a] *Lee Alex.* [b] *Blackm. Job*, p. 91, 93.

Soon ſhall he periſh with a ſwift decay,
Like his own ordure, *caſt with ſcorn away.*

The *ſecond*, that whenever you *ſtart* a metaphor, you muſt be ſure to *run it down*, and purſue it as far as *it can go*. If you get the ſcent of a ſtate negotiation, follow it in this manner.

[a] *The ſtones and all the elements with thee*
Shall ratify *a ſtrict* confederacy;
Wild beaſts their ſavage temper ſhall forget,
And for a firm alliance *with thee* treat;
The finny tyrant of the ſpacious ſeas
Shall ſend a ſcaly embaſſy *for peace:*
His plighted faith *the crocodile ſhall keep,*
And ſeeing thee, for joy ſincerely weep.

Or if you repreſent the creator denouncing war againſt the wicked, be ſure not to omit one circumſtance uſual in proclaiming and levying war.

[b] Envoys *and* agents, *who by my command*
Reſide in Paleſtina's land,
To whom commiſſions *I have given*
To manage there the intereſts *of heaven.*

[a] *Job*, p. 22. [b] *Blackm.* Iſa. c. xl.

Yc

Ye holy heralds, *who* proclaim
Or war or peace, in mine your maſter's name,——
Ye pioneers *of heaven, prepare a* road,
Make it plain, direct and broad;——
For I in perſon *will my people* head;
———*For the divine deliverer*
Will on his march *in majeſty appear,*
And needs the aid of no confed'rate pow'r.

Under the Article of the *confounding* we rank

1. The MIXTURE OF FIGURES,

which raiſes ſo many images, as to give you no image at all. But its principal beauty is, when it gives an idea juſt *oppoſite* to what it ſeemed meant to deſcribe. Thus an ingenious artiſt, painting the ſpring, talks of a *ſnow of bloſſoms*, and thereby raiſes an unexpected picture of winter. Of this ſort is the following:

[1] *The gaping clouds pour lakes of ſulphur down,*
Whoſe livid flaſhes ſickning ſunbeams drown.

What a noble confuſion? clouds, lakes,

[1] Pr. *Arthur*, p. 37.

brimſtone,

brimſtone, flames, ſun-beams, gaping, pouring, ſickning, drowning! all in two lines.

2. The JARGON.

[r] *Thy head ſhall riſe, tho' buried in the duſt,*
And 'midſt the clouds his glittering turrets thruſt.

Quære, What are the glittering turrets of a man's head?

[s] *Upon the ſhore; as frequent as the ſand,*
To meet the prince, the glad Dimetians ſtand.

Quære, Where theſe *Dimetians* ſtood? and of what ſize they were? add alſo to the *jargon* ſuch as the following:

[t] *Deſtruction's empire ſhall no longer laſt,*
And deſolation lie for ever waſte,
[u] *Here Niobe, ſad mother, makes her moan,*
And ſeems converted to a ſtone in ſtone.

But for variegation, nothing is more uſeful than

3. The PARANOMASIA, or PUN, where a word, like the tongue of a jack-

[r] *Job*, p. 107. [s] Pr. *Arthur*, p. 157. [t] *Job*, p. 89. [u] *T. Cook*, poems.

daw,

daw, ſpeaks twice as much by being ſplit; as this of Mr. *Dennis*,

Bullets, that wound, like Parthians as they fly[a]:

or this excellent one of Mr. *Welſted*,

[b] ———*Behold the virgin lye*
Naked, and only cover'd *by the* ſky.

To which thou may'ſt add,

To ſee her beauties no man needs to ſtoop,
She has the whole horizon for her hoop.

4. The ANTITHESIS, or SEE-SAW, whereby contraries and oppoſitions are balanced in ſuch a way, as to cauſe a reader to remain ſuſpended between them to his exceeding delight and recreation. Such are theſe on a lady, who made herſelf appear out of ſize by hiding a young princeſs under her cloaths.

[c] *While the kind nymph changing her faultleſs ſhape*
Becomes unhandſome, handſomely *to ſcape.*

On the maids of honour in mourning.

[d] Sadly *they* charm, *and* diſmally *they* pleaſe.

[a] Poems 1693, p. 13. [b] *Welſted*, poems, *Acon & Lavin.*
[c] *Waller.* [d] *Steel*, on Queen *Mary.*

His

——*His eyes ſo bright*
[e] *Let* in *the* object *and let* out *the* light.
[f] *The Gods look pale to ſee us look ſo red.*
——*The* [g] *Fairies and their queen,*
In mantles blue *came tripping o'er the* green.
[h] *All nature felt a reverential ſhock,*
The ſea ſtood ſtill *to ſee the mountains* rock.

CHAP. XI.

The figures continued: of the magnifying and diminiſhing figures.

A Genuine writer of the *profund* will take care never to *magnify* any object without *clouding* it at the ſame time: his thought will appear in a true miſt, and very unlike what is in nature. It muſt always be remembered, that darkneſs is an eſſential quality of the *profund*, or if there chance to be a glimmering, it muſt be, as *Milton* expreſſes it,

No light, but rather darkneſs viſible.

The chief figure of this ſort is,

The HYPERBOLE, or impoſſible.

[e] *Quarles.* [f] *Lee, Alex..* [g] *Phil. Paſt.*
[h] *Blackm. Job*, p. 176.

For inſtance, of a Lion.

He roar'd ſo loud, and look'd ſo wond'rous grim,
His very ſhadow durſt not follow him.

Of a Lady at Dinner.

The ſilver whiteneſs that adorns thy neck,
Sullies the plate, and makes the napkin black.

Of the ſame.

—The [k] *obſcureneſs of her birth*
Cannot eclipſe the luſtre of her eyes,
Which make her all one light.

Of a Bull-baiting.

Up to the ſtars the ſprawling maſtives fly,
And add new monſters to the frighted ſky [m].

Of a Scene of Miſery.

Behold a ſcene of miſery and woe!
Here Argus ſoon might weep himſelf quite blind,
E'n tho' he had Briareus' hundred hands
To wipe his hundred eyes——

[i] *Vet. Aut.* [k] *Theob.* Double Falſhood. [l] *Blackm.*
[m] See p. 115. [n] *Anon.*

And

And that modeſt requeſt of two abſent lovers:

Ye Gods! annihilate but ſpace *and* time,
And make two lovers happy.

3. The PERIPHRASIS, which the moderns call the *circumbendibus*, whereof we have given examples in the ninth chapter, and ſhall again in the twelfth.

To the ſame claſs of the *magnifying* may be referred the following, which are ſo excellently modern, that we have yet no name for them. In deſcribing a country proſpect,

* *I'd call them mountains, but can't call them ſo,*
For fear to wrong them with a name too low;
While the fair vales beneath ſo humbly lie,
That even humble ſeems a term too high.

III. The laſt claſs remains; of the *diminiſhing* 1. the ANTICLIMAX, and figures: where the ſecond line drops quite ſhort of the firſt, than which nothing creates greater ſurprize.

* *Anon.*

On

On the extent of the *britiſh* arms.

[p] *Under the tropicks is our language ſpoke,*
And part of Flanders hath receiv'd our yoke.

On a Warrior.

[q] *And thou Dalhouſſy the great God of war,*
Lieutenant colonel to the Earl of Mar.

On the Valour of the *Engliſh.*

[r] *Nor* art *nor* nature *has the force*
To ſtop its ſteddy courſe,
Nor Alps *nor* Pyrenæans *keep it out*
——*Nor* fortify'd redoubt.

At other times this figure operates in a larger extent; and when the gentle reader is in expectation of ſome great image, he either finds it ſurprizingly imperfect, or is preſented with ſomething low, or quite ridiculous: a ſurprize reſembling that of a curious perſon in a cabinet of antique ſtatues, who beholds on the pedeſtal the names of *Homer*, or *Cato*; but looking up finds *Homer* without a head, and nothing to be ſeen of *Cato* but his

[p] *Anon.* [q] *Anon.* [r] *Denn.* on *Namur.*

privy

privy member. Such are theſe lines of a leviathan at ſea,

[p] *His motion works, and beats the oozy mud,*
And with its ſlime incorporates the flood,
'Till all th' incumber'd, thick, fermenting ſtream
Does like one pot of boiling ointment ſeem.
Where'er he ſwims, he leaves along the lake
Such frothy furrows, ſuch a foamy track,
That all the waters of the deep appear
Hoary——*with* age, *or* grey *with ſudden* fear.

But perhaps even theſe are excelled by the enſuing.

[q] *Now the reſiſted flames and fiery ſtore,*
By winds aſſaulted, in wide forges roar,
And raging ſeas flow down of melted ore.
Sometimes they hear long iron bars remov'd,
And to *and* fro *huge* heaps of cynders ſhov'd.

2. The VULGAR

is alſo a ſpecies of the *diminiſhing*: by this a ſpear flying into the air is compared to a boy whiſtling as he goes on an errand.

[r] *The mighty* Stuffa *threw a maſſy ſpear,*
Which, with its errand pleas'd, ſung *thro' the air*

[p] *Blackm. Job*, p. 197. [q] Pr. *Arthur*, p. 157.
[r] Pr. *Arthur*.

A man

A man raging with grief to a maſtiff dog:

[a] *I cannot ſtifle this gigantic woe,*
Nor on my raging grief a muzzle *throw.*

and clouds big with water to a woman in great neceſſity:

Diſtended *with the* waters *in 'em pent,*
The clouds hang deep *in air, but* hang unrent.

3. The INFANTINE.

This is, when a poet grows ſo very ſimple, as to think and talk like a child. I ſhall take my examples from the greateſt maſter in this way: hear how he fondles like a mere ſtammerer:

[b] Little charm *of placid mien,*
Miniature *of beauty's queen,*
Hither britiſh muſe of mine,
Hither, all ye Græcian nine,
With the lovely graces three;
And your pretty nurſeling *ſee;*
When the meadows next are ſeen,
Sweet enamel, white *and* green,

[a] *Job*, p. 41. [b] *Amb. Philips* on Miſs *Cuzzone.*

When again the lambkins *play,*
Pretty ſportlings *full of* May,

Then the neck ſo white and round,
(Little neck *with brilliants bound.)*

And thy gentleneſs of *mind,*
(Gentle *from a* gentle *kind,)* &c.

Happy *thrice, and* thrice agen,
Happieſt *be of* happy *men,* &c.

and the reſt of thoſe excellent lullabies of his compoſition.

How prettily he aſks the ſheep to teach him to bleat?

[a] *Teach me to grieve with bleating moan, my ſheep.*

Hear how a babe would reaſon on his nurſe's death.

[b] *That ever ſhe* could *die! Oh moſt* unkind!
To die, and leave poor Colinet *behind!*
And yet,——why blame I her?

With no leſs ſimplicity does he ſuppoſe, that ſhepherdeſſes tear their hair and beat their breaſts at their own deaths:

[a] Philips's Paſtorals. [b] Ibid.

e brighter maids, faint emblems of my fair,
th looks caſt down, and with diſhevel'd hair;
bitter anguiſh beat your breaſts, and moan
death untimely, as it were your own.

The INANITY, or NOTHINGNESS.

Of this the ſame author furniſhes us
h moſt beautiful inſtances.

b ſilly I, more ſilly than my ſheep,
bich on the flow'ry plain I once did keep.)

the grave Senate ſhe could counſel give,
bich with aſtoniſhment they did receive.)

e whom loud cannon could not terrify,
ls (from the grandeur of his majeſty.)

ppy, merry as a king,
ing *dew*——*you* ſip, and *ſing.*

ere you eaſily perceive the *nothingneſs*
very ſecond verſe.

e noiſe *returning with returning* light,

What did it?

ers'd the ſilence, *and diſpell'd the* night.

Philips's Paſtorals. [f] Ibid. [g] *Phil.* on *Q. Mary*
Ibid. [i] *T. Cook*, on a graſhopper. [k] *Anon.*

[1] *The glories of proud* London *to ſurvey,*
The ſun himſelf ſhall riſe——by break of day.

5. The EXPLETIVE,

admirably exemplified in the epithets of many authors.

Th' umbrageous ſhadow, and the verdant green,
The running current, and odorous fragrance,
Chear my lone ſolitude with joyous gladneſs.

Or in pretty drawling words like theſe,

[m] *All men his tomb, all men his ſons adore,*
And his ſons ſons, till there ſhall be no more.

The riſing ſun our grief did ſee,
The ſetting ſun did ſee the ſame.
While wretched we remembred thee,
[n] *O Sion, Sion, lovely name.*

6. The MACROLOGY and PLEONASM

are as generally coupled, as a lean rabbit with a fat one; nor is it a wonder, the ſuperfluity of words and vacuity of ſenſe being juſt the ſame thing. I am pleaſed

[1] *Autor Vet.* [m] *T. Cook*, Poems. [n] Ibid.

to

to ſee one of our greateſt adverſaries employ this figure.

[o] *The growth of meadows, and the pride of fields,*
The food of armies, and ſupport of wars,
Refuſe of ſwords, and gleanings of a fight,
Leſſen his numbers, and contract his hoſt.
Where'er his friends retire, or foes ſucceed,
Cover'd with tempeſts, and in oceans drown'd,

Of all which the perfection is

The TAUTOLOGY.

[p] *Break thro' the billows, and—divide the main,*
In ſmoother numbers, and—in ſofter verſe.
[q] Divide—*and* part—*the* ſever'd *world*—in two.

With ten thouſand others equally muſical, and plentifully flowing through moſt of our celebrated modern poems.

[o] *Camp.* [p] *Tonſ.* Miſc. 12° vol. iv. p. 291. 4th edit.
[q] Ibid. vol. vi. p. 121.

CHAP. XII.

Of expreſſion, and the ſeveral ſorts of ſtyle of the preſent age.

THE *expreſſion* is adequate, when it is proportionably low to the *profundity* of the thought. It muſt not be always *grammatical*, leſt it appear pedantic and ungentlemanly; nor too clear, for fear it become vulgar; for obſcurity beſtows a caſt of the wonderful, and throws an oracular dignity upon a piece which hath no meaning.

For example, ſometimes uſe the wrong number; *the ſword and peſtilence at once devours*, inſtead of *devour*. Sometimes the wrong caſe; *and who more fit to ſooth the god than thee?* inſtead of *thou*. And rather than ſay, *Thetis* ſaw *Achilles weep*, ſhe *heard* him weep.

We muſt be exceeding careful in two things; firſt, in the *choice of low words*: ſecondly, in the *ſober* and *orderly* way of *ranging* them. Many of our poets are

[1] *Ti. Hom.* Il. i.

naturally

naturally bleſſed with this talent, inſomuch that they are in the circumſtance of that honeſt citizen, who had made *proſe* all his life without knowing it. Let verſes run in this manner, juſt to be a vehicle to the words (I take them from my laſt-cited author, who though otherwiſe by no means of our rank, ſeemed once in his life to have a mind to be ſimple.)

[s] *If not, a prize I will myſelf decree,*
From him, or him, or elſe perhaps from thee.

[t] *——full of days was he;*
Two ages paſt, he liv'd the third to ſee.

[u] *The king of forty kings, and honour'd more*
By mighty Jove, than e'er was king before.

[w] *That I may know, if thou my pray'r deny,*
The moſt deſpis'd of all the Gods am I.

[x] *Then let my mother once be rul'd by me,*
Though much more wiſe than I pretend to be.

[s] *Ti. Hom.* Il. i. p. 11.
[t] Idem. p. 17.
[u] P. 19.
[w] P. 34.
[x] P. 38.

Or theſe, of the ſame hand:

[a] *I leave the arts of* poetry *and* verſe
To them, that practiſe them with more ſucceſs.
Of greater truths I now prepare to tell,
And ſo at once, dear friend and muſe, farewel.

Sometimes a ſingle *word* will vulgarize a poetical idea; as where a ſhip ſet on fire owes all the *ſpirit* of the *bathos* to one choice word, that ends the line.

[b] *And his ſcorch'd ribs the hot contagion* fry'd.

And in that deſcription of a world in ruins:

[c] *Should the whole frame of nature round him break,*
He, unconcern'd, would hear the mighty crack.

So alſo in theſe,

[d] *Beaſts tame and ſavage to the river's brink*
Come from the fields and wild abodes—to drink.

Frequently two or three words will do it effectually,

[a] *Tonſ.* Miſc. 12° vol. iv. p. 292. fourth edit.
[b] Pr. *Arthur*, p. 151.
[c] *Tonſ.* Miſc. vol. vi. p. 119.
[d] *Job*, p. 263.

He

He from the clouds does the ſweet liquor ſqueeze,
That chears the foreſt and the garden *trees.*

It is alſo uſeful to employ *technical terms*, which eſtrange your ſtyle from the great and general ideas of nature: and the higher your ſubject is, the lower ſhould you ſearch into mechanicks for your expreſſion. If you deſcribe the garment of an angel, ſay that his [g] *linen* was *finely ſpun*, and *bleach-d on the happy plains*. [h] Call an army of angels, *angelic cuiraſſiers*; and if you have occaſion to mention a number of misfortunes, ſtyle them

Freſh troops *of pains, and* regimented *woes.*

STYLE is divided by the rhetoricians into the proper and the figured. Of the figured we have already treated, and the proper is what our authors have nothing to do with. Of ſtyles we ſhall mention only the principal, which owe to the *moderns* either their chief improvement, or entire invention.

[f] Id. *Job*, p. 264. [g] Pr. *Arthur*, p. 19. [h] Ibid. 339. [i] *Job*, p. 86.

1. The

1. The FLORID STYLE.

than which none is more proper to the *bathos*, as flowers, which are the *loweſt* of vegetables, are moſt *gaudy*, and do many times grow in great plenty at the bottom of *ponds* and *ditches*.

A fine writer of this kind preſents you with the following poſie:

[k] *The groves appear all dreſt with wreaths of flowers,*
And from their leaves drop aromatic ſhowers,
Whoſe fragrant heads in myſtic twines above,
Exchang'd their ſweets, and mix'd with thouſand kiſſes,
As if the willing branches ſtrove
To beautify and ſhade the grove;

(which indeed moſt branches do.) But this is ſtill excelled by our laureate,

[l] *Branches in branches twin'd compoſe the grove,*
And ſhoot and ſpread, and bloſſom into love.
The trembling palms their mutual vows repeat,
And bending poplars bending poplars meet.
The diſtant plantanes ſeem to preſs more nigh,
And to the ſighing alders, alders ſigh.

[k] *Behn's* Poems, p. 2. [l] Guardian. 12°, 127.

Hear

Hear alſo our *Homer*.

[m] *His* robe *of* ſtate *is form'd of light refin'd,*
An endleſs train *of luſtre* ſpreads behind.
His throne's of bright compacted glory *made,*
With pearls celeſtial, and with gems inlaid:
Whence floods *of joy, and* ſeas *of ſplendor flow,*
On all the angelick gazing throng below.

2. The PERT STYLE.

This does in as peculiar a manner become the low in wit, as a pert air does the low in ſtature. Mr. *Thomas Brown*, the author of the *London ſpy*, and all the *Spies* and *Trips* in general, are herein to be diligently ſtudied; in verſe Mr. *Cibber's prologues*.

But the beauty and energy of it is never ſo conſpicuous, as when it is employed in *modernizing* and *adapting* to the *taſte of the times* the works of the *antients*. This we rightly phraſe, *doing* them into *engliſh*, and *making* them *engliſh*; two expreſſions of great propriety, the one denoting our *neglect* of the *manner how*, the other the *force* and *compulſion*, with which it is

[m] *Blackm.* Pſ. civ.

brought

brought about. It is by virtue of this ſtyle that *Tacitus* talks like a coffee-houſe politician, *Joſephus* [n] like the *britiſh* gazetteer, *Tully* is as ſhort and ſmart as *Seneca* or Mr. *Aſgill*, *Marcus Aurelius* is excellent at ſnip-ſnap, and honeſt *Thomas a Kempis* as prim and polite as any preacher at court.

3. The ALAMODE STYLE,

which is fine by being *new*, and has this happineſs attending it, that it is as durable and extenſive as the poem itſelf. Take ſome examples of it, in the deſcription of the ſun in a mourning coach upon the death of Queen *Mary*.

[o] *See* Phœbus *now, as once for* Phaeton,
Has maſk'd his face; and put deep mourning on;
Dark clouds his ſable chariot *do ſurround,*
And the dull ſteeds ſtalk o'er *the* melancholy round.

Of Prince *Arthur's* ſoldiers drinking.

[p] *While rich* burgundian *wine, and bright* champaign,
Chaſe from their minds the terrors of the main.

[n] *Joſephus*, tranſlated by Sir *Roger L'eſtrange*. [o] *Amb. Philips*. [p] Pr. *Arthur*, p. 16.

3 (whence

(whence we alſo learn, that *burgundy* and *champaign* make a man on ſhore deſpiſe a ſtorm at ſea.)

Of the almighty encamping his regiments.

[q] *——He ſunk a vaſt capacious deep,*
Where he his liquid regiments *does keep.*
Thither the waves file off *and make their way*
To form the mighty body *of the ſea;*
Where they encamp, *and in their* ſtation ſtand,
Entrench'd *in* works *of rock, and* lines *of ſand.*

Of two armies on the point of engaging.

[r] *Yon' armies are the* cards *which both muſt play;*
At leaſt come off a ſaver, *if you may:*
Throw boldly *at the* ſum *the Gods have* ſet;
Theſe on your ſide will all their fortunes bet.

All perfectly agreeable to the preſent cuſtoms and beſt faſhions of our metropolis.

But the principal branch of the *alamode* is the PRURIENT, a ſtyle greatly advanced and honoured of late by the practice of perſons of the *firſt quality*; and, by the

[q] *Blackm.* Pſ. civ. p. 261. [r] *Lee,* Sophon.

encourage-

encouragement of the *ladies*, not unſucceſsfully introduced even into the drawing-room. Indeed its incredible progreſs and conqueſts may be compared to thoſe of the great *Seſoſtris*, and are every where known by the *ſame marks*, the images of the genital parts of men or women. It conſiſts wholly of metaphors drawn from two moſt fruitful ſources or ſprings, the very *bathos* of the human body, that is to ſay *** and ***** *hiatus magnus lachrymabilis* **** And *ſelling of bargains*, and *double entendre*, and Κιββέρισμος and Ὀλδφείλδισμος, all derived from the ſaid ſources.

4. The FINICAL STYLE,

which conſiſts of the moſt curious, affected, mincing metaphors, and partakers of the *alamode*: as the following:

Of a brook dryed by the ſun.

[*] Won *by the ſummer's* importuning *ray*,
Th' eloping *ſtream did from her channel ſtray*,
And with enticing *ſun-beams* ſtole away.

[*] *Blackm. Job*, p. 26.

Of

Of an eaſy death.

When watchful death ſhall on his harveſt look,
nd ſee thee ripe with age, invite *the hook;*
e'll gently *cut thy* bending *ſtalk, and thee*
ay kindly *in the* grave, *his* granary.

Of trees in a ſtorm.

Oaks whoſe extended arms the winds defy,
he tempeſt ſees their ſtrength, and ſighs, and
paſſes by.

Of water ſimmering over the fire.

The ſparkling flames raiſe water to a ſmile,
et the pleas'd *liquor* pines, *and leſſens all the while.*

5. LASTLY, I ſhall place the GUMBROUS, hich moves heavily under a load of me-phors, and draws after it a long train of ords: and the BUSKIN, or *ſtately*, fre-uently and with great felicity mixed with ie former. For as the firſt is the proper igine to depreſs what is high, ſo is the cond to raiſe what is baſe and low to a

° *Blackm. Job*, p. 23. ᵖ *Dean.* ᑫ *Anon. Tonſ.* iſc. Part 6. p. 224.

ridiculous viſibility. When both theſe can be done at once, then is the *bathos* in perfection; as when a man is ſet with his head downward and his breech upright, his degradation is compleat: one end of him is as high as ever, only that end is the *wrong one*. Will not every true lover of the *profund* be delighted to behold the moſt vulgar and low actions of life exalted in the following manner?

Who knocks at the door?

For whom thus rudely pleads my loud-tongu'd gate,
That he may enter?

See who is there?

[*] *Advance the fringed curtains of thy eyes,*
And tell me who comes yonder.

Shut the door.

The wooden guardian of our privacy
Quick on its axle turn.

Bring my cloaths.

Bring me what nature, taylor to the bear,
To man *himſelf deny'd: ſhe gave me cold,*
But would not give me cloaths.

[*] *Temp.*

Light

Light the fire.

Bring forth ſome remnant of Promethean *theft*
Quick to expand th' inclement air, congeal'd
By Boreas's *rude breath.*

Snuff the candle.

Con' luminary amputation needs,
Thus ſhall you ſave its half-extinguiſh'd life.

Open the letter.

Wax! render up thy truſt.

Uncork the bottle, and chip the bread.

Apply thine engine to the ſpungy door:
Set Bacchus *from his glaſſy priſon free,*
And ſtrip white Ceres *of her nut-brown coat.*

CHAP. XIII.

A project for the advancement of the bathos.

THUS have I (my dear countrymen) with incredible pains and diligence diſcovered the hidden ſources of the *bathos*, or, as I may ſay, broke open the abyſſes

[e] *Theob.* Double Falſhood.

of this *great deep*. And having now eſtabliſhed good and wholeſome laws, what remains, but that all true moderns with their utmoſt might do proceed to put the ſame in execution? in order whereto, I think I ſhall in the ſecond place highly deſerve of my country by propoſing ſuch a *ſcheme*, as may facilitate this great end.

As our number is confeſſedly far ſuperior to that of the enemy, there ſeems nothing wanting but unanimity among ourſelves. It is therefore humbly offered, that all and every individual of the *bathos* do enter into a firm aſſociation, and incorporate into one regular body, whereof every member, even the meaneſt, will ſome way contribute to the ſupport of the whole; in like manner, as the weakeſt reeds, when joined in one bundle, become infrangible. To which end our art ought to be put upon the ſame foot with other arts of this age. The vaſt improvement of modern manufactures ariſeth from their being divided into ſeveral *branches*, and parcelled out to ſeveral trades: for inſtance, in clock-making one artiſt makes the balance, another the ſpring, another the crown-

wheels, a fourth the caſe, and the principal workman puts all together; to this œconomy we owe the perfection of our modern watches, and doubtleſs we alſo might that of our modern poetry and rhetoric, were the ſeveral parts branched out in the like manner.

Nothing is more evident than that divers perſons, no other way remarkable, have each a ſtrong diſpoſition to the formation of ſome particular trope or figure: *Ariſtotle* ſaith, that "the *hyperbole* is an "ornament fit for young men of quality;" accordingly we find in thoſe gentlemen a wonderful propenſity toward it, which is marvellouſly improved by travelling. Soldiers alſo and ſeamen are very happy in the ſame figure. The *periphraſis* or *circumlocution* is the peculiar talent of country farmers; the *proverb* and *apologue* of old men at clubs; the *ellipſis*, or ſpeech by half-words, of miniſters and politicians; the *apoſiopeſis* of courtiers; the *litotes*, or diminution, of ladies, whiſperers, and backbiters; and the *anadiploſis* of common cryers and hawkers, who by redoubling the ſame words perſuade people to buy their oyſ-

ters, green haſtings, or new ballads. *Epithets* may be found in great plenty at *Billingſgate*, *ſarcaſm* and *irony* learned upon the water, and the *epiphomena* or *exclamation* frequently from the bear-garden, and as frequently from the *hear him* of the houſe of commons.

Now each man applying his whole time and genius upon his particular *figure*, would doubtleſs attain to perfection; and when each became incorporated and ſworn into the ſociety (as hath been propoſed) a poet or orator would have no more to do but to ſend to the particular traders in each kind, to the *metaphoriſt* for his *allegories*, to the *ſimile-maker* for his *compariſons*, to the *ironiſt* for his *ſarcaſms*, to the *apothegmatiſt* for his *ſentences*, &c. whereby a dedication or ſpeech would be compoſed in a moment, the ſuperior artiſt having nothing to do but to put together all the materials.

I therefore propoſe, that there be contrived with all convenient diſpatch, at the publick expence, a *rhetorical cheſt of drawers* conſiſting of three ſtories, the higheſt for the *deliberative*, the middle for

for the *demonſtrative*, and the loweſt for the *judicial*. Theſe ſhall be divided into *loci* or *places*, being repoſitories for matter and argument in the ſeveral kinds of oration or writing; and every drawer ſhall again be ſubdivided into cells, reſembling thoſe of cabinets for rarities. The apartment for *peace* or *war*, and that of the *liberty of the preſs*, may in a very few days be filled with ſeveral arguments perfectly new; and the *vituperative partition* will as eaſily be repleniſhed with a moſt choice collection, entirely of the growth and manufacture of the preſent age. Every compoſer will ſoon be taught the uſe of his cabinet, and how to manage all the regiſters of it, which will be drawn out much in the manner of thoſe in an organ.

The keys of it muſt be kept in honeſt hands, by ſome *reverend prelate*, or *valiant officer*, of unqueſtioned loyalty and affection to every preſent eſtabliſhment in church and ſtate; which will ſufficiently guard againſt any miſchief, that might otherwiſe be apprehended from it.

And being lodged in ſuch hands, it may be at diſcretion *let out* by the *day* to ſe-

veral great orators in both houſes: from whence it is to be hoped much *profit* and *gain* will alſo accrue to our ſociety.

CHAP. XIV.

How to make dedications, panegyrics or ſatires, and of the colours of honourable and diſhonourable.

NOW of what neceſſity the foregoing project may prove, will appear from this ſingle conſideration, that nothing is of equal conſequence to the ſucceſs of our works, as *ſpeed* and *diſpatch*. Great pity it is that ſolid brains are not like other ſolid bodies, conſtantly endowed with a velocity in ſinking proportioned to their heavineſs: for it is with the flowers of the *bathos* as with thoſe of nature, which if the careful gardener brings not haſtily to market in the morning, muſt unprofitably periſh and wither before night. And of all our productions none is ſo ſhort-lived as the *dedication* and *panegyric*, which are often but the *praiſe of a day*, and become by the next utterly uſeleſs, improper, indecent, and falſe. This is the more to be lamented,

lamented, inaſmuch as theſe two are the ſorts, whereon in a manner depends that *profit*, which muſt ſtill be remembered to be the main end of our *writers* and *ſpeakers*.

We ſhall therefore employ this chapter in ſhewing the *quickeſt* method of compoſing them; after which we will teach a *ſhort way to epic poetry*. And theſe being confeſſedly the works of moſt importance and difficulty, it is preſumed we may leave the reſt to each author's own learning or practice.

Firſt of *panegyric*. Every man is *honourable*, who is ſo by law, cuſtom, or title. The *publick* are better judges of what is honourable, than private men. The virtues of great men, like thoſe of plants, are *inherent* in them whether they are exerted or not; and the more ſtrongly inherent, the leſs they are exerted; as a man is the more rich, the leſs he ſpends. All great miniſters, without either private or œconomical virtue, are *virtuous* by their *poſts*; liberal and generous upon the *publick money*, provident upon *publick ſupplies*, juſt by paying *publick intereſt*, courageous

and magnanimous by the *fleets* and *armies*, magnificent upon the *publick expences*, and prudent by *publick ſucceſs*. They have by their office a right to a ſhare of the *publick ſtock* of virtues; beſides they are by preſcription immemorial inveſted in all the celebrated virtues of their *predeceſſors* in the ſame ſtations, eſpecially thoſe of their own anceſtors.

As to what are commonly called the *colours* of *honourable* and *diſhonourable*, they are various in different countries: in this they are *blue*, *green*, and *red*.

But foraſmuch as the duty we owe to the publick doth often require, that we ſhould put ſome things in a ſtrong light, and throw a ſhade over others, I ſhall explain the method of turning a vicious man into a hero.

The firſt and chief rule is the *golden rule of transformation*, which conſiſts in converting vices into their bordering virtues. A man who is a ſpend-thrift, and will not pay a juſt debt, may have his injuſtice *transformed* into liberality; cowardice may be metamorphoſed into prudence; intemperance into good nature and good fellow-

fellowſhip; corruption into patriotiſm; and lewdneſs into tenderneſs and facility.

The ſecond is the *rule of contraries*: it is certain, the leſs a man is indued with any virtue, the more need he has to have it plentifully beſtowed, eſpecially thoſe good qualities, of which the world generally believes he hath none at all: for who will thank a man for giving him that which he *has*?

The reverſe of theſe precepts will ſerve for *ſatire*, wherein we are ever to remark, that whoſo loſeth his place, or becomes out of favour with the government, hath forfeited his ſhare in *publick praiſe* and *honour*. Therefore the truly-publick-ſpirited writer ought in duty to ſtrip him, whom the government hath ſtripped; which is the real *poetical juſtice* of this age. For a full collection of topicks and epithets to be uſed in the praiſe and diſpraiſe of miniſterial and unminiſterial perſons, I refer to our *rhetorical cabinet*; concluding with an earneſt exhortation to all my brethren to obſerve the precepts here laid down, the neglect of which hath coſt ſome of them their *ears* in a *pillory*.

CHAP.

CHAP. XV.

A receipt to make an epic poem.

AN epic poem, the critics agree, is the greateſt work human nature is capable of. They have already laid down many mechanical rules for compoſitions of this ſort, but at the ſame time they cut off almoſt all undertakers from the poſſibility of ever performing them; for the firſt qualification they unanimouſly require in a poet, is a *genius*. I ſhall here endeavour (for the benefit of my countrymen) to make it manifeſt, that epic poems may be made *without a genius*, nay without learning or much reading. This muſt neceſſarily be of great uſe to all thoſe, who confeſs they never *read*, and of whom the world is convinced they never *learn*. *Moliere* obſerves of making a dinner, that any man can do it *with money*, and if a profeſſed cook cannot do it *without*, he has his art for nothing: the ſame may be ſaid of making a poem, it is eaſily brought about by him that has a *genius*, but the ſkill lies in doing it without one. In purſuance

ſuance of this end, I ſhall preſent the reader with a plain and certain *recipe*, by which any author in the *bathos* may be qualified for this grand performance.

For the FABLE.

Take out of any old poem, hiſtory-book, romance, or legend (for inſtance, *Geoffery of Monmouth* or *Don Belianis of Greece*) thoſe parts of the ſtory which afford moſt ſcope for *long deſcriptions*: put theſe pieces together and throw, all the adventures you fancy into *one tale*. Then take a *hero*, whom you may chuſe for the ſound of his name, and put him into the midſt of theſe adventures: there let him *work* for twelve books; at the end of which you may take him out, ready prepared to *conquer* or to *marry*: it being neceſſary that the concluſion of an epic poem be *fortunate*.

To make an EPISODE.

Take any remaining adventure of your former collection, in which you could no way involve your *hero*: or any unfortunate accident, that was too good to be thrown

thrown away; and it will be of uſe, applied to any *other perſon*, who may be loſt and *evaporate* in the courſe of the work, without the leaſt damage to the compoſition.

For the MORAL and ALLEGORY.

Theſe you may extract out of the fable afterwards, at your leiſure: be ſure you *ſtrain* them ſufficiently.

For the MANNERS.

For thoſe of the hero, take all the beſt qualities you can find in the moſt celebrated heroes of antiquity: if they will not be reduced to a *conſiſtency*, lay them *all on a heap* upon him. But be ſure they are qualities, which your *patron* would be thought to have; and to prevent any miſtake, which the world may be ſubject to, ſelect from the alphabet thoſe capital letters that compoſe his name, and ſet them at the head of a dedication before your poem. However, do not abſolutely obſerve the exact quantity of theſe virtues, it not being determined whether or no it be neceſſary for the hero of a poem to be an

an *honeſt man.* For the *under characters,* gather them from *Homer* and *Virgil,* and change the names as occaſion ſerves.

For the MACHINES.

Take of *deities,* male and female, as many as you can uſe: ſeparate them into two equal parts, and keep *Jupiter* in the middle; let *Juno* put him in a ferment, and *Venus* mollify him. Remember on all occaſions to make uſe of volatile mercury. If you have need of *devils,* draw them out of *Milton*'s paradiſe, and extract your *ſpirits* from *Taſſo.* The uſe of theſe machines is evident; ſince no epic poem can poſſibly ſubſiſt without them, the wiſeſt way is to reſerve them for your greateſt neceſſities: when you cannot extricate your hero by any human means, or yourſelf by your own wit, ſeek relief from heaven, and the Gods will do your buſineſs very readily. This is according to the direct preſcription of *Horace* in his art of poetry.

Nec deus interſit, niſi dignus vindice nodus *Inciderit.*

That

That is to ſay, *a poet ſhould never call upon the Gods for their aſſiſtance, but when he is in great perplexity.*

For the DESCRIPTIONS.

For a *tempeſt.* Take eurus, zephyr, auſter and boreas, and caſt them together in one verſe: add to theſe of rain, lightning and thunder (the loudeſt you can) *quantum ſufficit.* Mix your clouds and billows well together till they foam, and thicken your deſcription here and there with a quick-ſand. Brew your tempeſt well in your head, before you ſet it a blowing.

For a *battle.* Pick a large quantity of images, and deſcriptions from *Homer*'s iliads, with a ſpice or two of *Virgil*, and if there remain any overplus, you may lay them by for a *ſkirmiſh.* Seaſon it well with *ſimiles*, and it will make an excellent battle.

For a *burning town.* If ſuch a deſcription be neceſſary (becauſe it is certain there is one in *Virgil*) old *Troy* is ready burnt to your hands. But if you fear that would be thought borrowed, a chapter or two of

of *Burnet's theory* of the *conflagration*, well circumſtanced and done into verſe, will be a good *ſuccedaneum*.

As for *ſimiles* and *metaphors*, they may be found all over the creation; the moſt ignorant may *gather* them, but the difficulty is in *applying* them. For this adviſe with your *bookſeller*.

CHAP. XVI.

A project for the advancement of the ſtage.

IT may be thought that we ſhould not wholly omit the *drama*, which makes ſo great and ſo lucrative a part of poetry. But this province is ſo well taken care of by the preſent *managers* of the theatre, that it is perfectly needleſs to ſuggeſt to them any other methods than they have already practiſed for the advancement of the *bathos*.

Here therefore, in the name of all our brethren, let me return our ſincere and humble thanks to the moſt auguſt Mr. *Barton Booth*, the moſt ſerene Mr. *Robert Wilks*, and the moſt undaunted Mr. *Colly Cibber*; of whom let it be known, *when the people of this age ſhall be anceſtors*, and

to

to all *the ſucceſſion of our ſucceſſors*, that to this preſent day they continue to *out-do* even their *own out-doings*; and when the inevitable hand of ſweeping time ſhall have bruſhed off all the works of *to-day*, may this teſtimony of a co-temporary critic to their fame be extended as far as *to-morrow*.

Yet if to ſo wiſe an adminiſtration it be poſſible any thing can be added, it is that more ample and comprehenſive ſcheme which Mr. *Dennis* and Mr. *Gildon* (the two greateſt critics and reformers then living) made publick in the year 1720, in a project ſigned with their names, and dated the 2d of February. I cannot better conclude than by preſenting the reader with the ſubſtance of it.

1. It is propoſed, that the two *theatres* be incorporated into one company; that the *royal academy of muſick* be added to them as an *orcheſtra*; and that Mr. *Figg* with his prize-fighters, and *Violante* with the rope-dancers, be admitted in partnerſhip.

2. That a ſpacious building be erected at the publick expence, capable of containing at leaſt *ten thouſand* ſpectators, which

which is become abſolutely neceſſary by the great addition of children and nurſes to the audience, ſince the new entertainments. * That there be a ſtage as large as the athenian, which was near ninety thouſand geometrical paces ſquare, and ſeparate diviſions for the two houſes of parliament, my lords the judges, the honourable the directors of the academy, and the court of aldermen, who ſhall all have their places frank.

3. If *Weſtminſter-hall* be not allotted to this ſervice (which by reaſon of its proximity to the two chambers of parliament abovementioned ſeems not altogether improper) it is left to the wiſdom of the nation whether *Somerſet-houſe* may not be demoliſhed, and a theatre built upon that ſite, which lies convenient to receive ſpectators from the county of *Surrey*, who may be wafted thither by water-carriage, eſteemed by all projectors the cheapeſt whatſoever. To this may be added, that the river *Thames* may in the readieſt manner convey thoſe eminent perſonages from courts beyond the ſeas, who may be

* Pantomimes were then firſt exhibited in *England*.

drawn either by curioſity to behold ſome of our moſt celebrated pieces, or by affection to ſee their countrymen, the *harlequins* and *eunuchs*; of which convenient notice may be given, for two or three months before, in the public prints.

4. That the *theatre* aboveſaid be environed with a fair quadrangle of buildings, fitted for the acommodation of decayed *critics* and *poets*; out of whom *ſix* of the moſt aged (their age to be computed from the year wherein their firſt work was publiſhed) ſhall be elected to manage the affairs of the ſociety, provided nevertheleſs that the laureat for the time being may be always one. The head or preſident over all (to prevent diſputes, but too frequent among the learned) ſhall be the moſt ancient *poet* and *critic* to be found in the whole iſland.

5. The *male-players* are to be lodged in the garrets of the ſaid quadrangle, and to attend the perſons of the poets dwelling under them, by bruſhing their apparel, drawing on their ſhoes, and the like. The *actreſſes* are to make their beds and waſh their linen.

6. A

6. A large room ſhall be ſet apart for a *library*, to conſiſt of all the modern dramatick poems, and all the criticiſms extant. In the midſt of this room ſhall be a round table for the *council of ſix* to ſit and deliberate on the merits of *plays*. The *majority* ſhall determine the diſpute; and if it ſhould happen, that *three* and *three* ſhould be of each ſide, the preſident ſhall have a *caſting voice*, unleſs where the contention may run ſo high as to require a deciſion by *ſingle combat*.

7. It may be convenient to place the *council of ſix* in ſome conſpicuous ſituation in the theatre, where after the manner uſually practiſed by compoſers in muſick, they may give *ſigns* (before ſettled and agreed upon) of diſlike or approbation. In conſequence of theſe ſigns the whole audience ſhall be required to *clap* or *hiſs*, that the town may learn certainly, when and how far they ought to be pleaſed.

8. It is ſubmitted, whether it would not be proper to diſtinguiſh the *council of ſix* by ſome particular habit or gown of an honourable ſhape and colour, to which may be added a ſquare cap and a white wand.

9. That to prevent unmarried actreſſes making away with their infants, a competent proviſion be allowed for the nurture of them, who ſhall for that reaſon be deemed the *children of the ſociety*; and that they may be educated according to the genius of their parents, the ſaid actreſſes ſhall declare upon oath (as far as their memory will allow) the true names and qualities of their ſeveral fathers. A private gentleman's ſon ſhall at the publick expence be brought up a page to attend the *council of ſix*: a more ample proviſion ſhall be made for the ſon of a *poet*, and a greater ſtill for the ſon of a *critic*.

10. If it be diſcovered, that any actreſs is got with child during the interludes of any play, wherein ſhe hath a part, it ſhall be reckoned a neglect of her buſineſs, and ſhe ſhall *forfeit* accordingly. If any actor for the future ſhall commit murder, except upon the ſtage, he ſhall be left to the laws of the land; the like is to be underſtood of *robbery* and *theft*. In all other caſes, particularly in thoſe for *debt*, it is propoſed that this, like the other courts of *Whitehall* and *St. James's*, may be held

a *place*

place of privilege. And whereas it has een found, that an obligation to ſatisfy altry creditors has been a diſcouragement › men of letters, if any perſon of quality r others ſhall ſend for any *poet* or *critic* of iis ſociety to any remote quarter of the ›wn, the ſaid poet or critic ſhall freely aſs and repaſs, without being liable to n *arreſt.*

11. The forementioned ſcheme, in its :veral regulations, may be ſupported by rofits ariſing from every third-night hroughout the year. And as it would e hard to ſuppoſe, that ſo many perſons ould live without any food (though from he former courſe of their lives a *very ttle* will be deemed ſufficient) the maſters f calculation will, we believe, agree, that ut of thoſe profits the ſaid perſons might e ſubſiſted in a ſober and decent manner. Ve will venture to affirm farther, that ot only the proper magazines of thunder nd lightning, but *paint*, *diet-drinks*, *ſpitt-ng pots*, and all other *neceſſaries* of *life*, ıay in like manner fairly be provided for.

12. If ſome of the articles may at firſt iew ſeem liable to objections, particularly

thoſe that give ſo vaſt a power to the *council of ſix* (which is indeed larger than any entruſted to the great officers of ſtate) this may be obviated by ſwearing thoſe *ſix* perſons of his majeſty's privy council, and obliging them to paſs every thing of moment *previouſly* at that moſt honourable board.

CON-

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Virgilius Reſtauratus:

SEU

MARTINI SCRIBLERI,

Summi Critici,

Caſtigationum in Æneidem

SPECIMEN.

ÆNEIDEM totam, amice lector, innumerabilibus pœne mendis ſcaturientem, ad priſtinum ſenſum revocabimus. In ſingulis fere verſibus ſpuriæ occurrunt lectiones, in omnibus quos unquam vidi codicibus, aut vulgatis aut ineditis, ad opprobrium uſque criticorum, in hunc diem exiſtentes. Interea adverte oculos, & his paucis fruere. At ſi quæ ſint in hiſce caſtigationibus de quibus non ſatis liquet, ſyllabarum quantitates, προλεγόμενα noſtra libro ipſi præfigenda, ut conſulas, moneo.

I. SPECIMEN

VII. VER. 151.

Atque rotis *ſummas* leviter perlabitur *undas.*

Atque rotis *ſpumas* leviter perlabitur *udas.*

Summas, & *leviter perlabi*, pleonaſmus eſt: mirifice altera lectio Neptuni agilitatem & celeritatem exprimit; ſimili modo noſter de camilla, Æn. xi.

Illa vel intactæ ſegetis per ſumma volaret, &c. hyperbolice.

VIII. VER. 154.

Jamque *faces* & ſaxa volant, *furor arma miniſtrat.*

Jam *fæces* & ſaxa volant, *fugiuntque miniſtri:*

uti ſolent, inſtanti periculo—*Fæces facibus* longe præſtant, quid enim niſi fæces jactarent vulgus ſordidum?

IX. VER. 170.

Fronte ſub adverſa *ſcopulis pendentibus* antrum,
Intus aquæ dulces, vivoque ſedilia ſaxo.

Fronte

Fronte ſub adverſa *populis prandentibus* antrum.

Sic malim, longe potius quam *ſcopulis pendentibus*: nugæ! nonne vides verſu ſequenti *dulces aquas* ad potandum & *ſedilia* ad diſcumbendum dari? in quorum uſum? quippe *prandentium.*

X. Ver. 188.

Tres littorre *cervos*
Proſpicit errantes: hos *tota armenta* ſequuntur
A tergo——

Tres littore *corvos*
Aſpicit errantes: hos *agmina tota* ſequuntur
A tergo——

Cervi, lectio vulgata, abſurditas notiſſima: hæc animalia in *Africa* non inventa, quis neſcit? at *motus* & *ambulandi ritus* corvorum, quis non agnovit hoc loco? *Littore*, locus ubi errant corvi, uti noſter alibi,

Et ſola in ſicca ſecum ſpatiatur arena.

Omen præclariſſimum, immo & *agminibus militum* frequenter obſervatum, ut patet ex hiſtoricis.

XI. Ver. 748.

Arcturum, pluviaſque Hyades, *geminoſque Triones.*

Error graviſſimus. Corrigo,——*ſeptemque Triones.*

XII. Ver. 631.

Quare agite, O juvenes, *tectis* ſuccedite noſtris.

Lectis potius dicebat Dido, polita magis oratione, & quæ unica voce & torum & menſam exprimebat: Hanc lectionem probe confirmat appellatio O *juvenes!* Duplicem hunc ſenſum alibi etiam Maro lepide innuit, Æn. iv. ver. 19.

Huic uni forſan potui ſuccumbere *culpæ*:
Anna! fatebor enim——

Sic corriges,

Huic uni [*viro* ſcil.] potui ſuccumbere *culpas?*
Anna? fatebor enim, *etc.*

Vox *ſuccumbere* quam eleganter ambigua!

LIBER SECUNDUS. Ver. I.

COnticuere omnes, intentique ora tenebant,
Inde toro *pater* Æneas ſic orſus ab alto.

Concubuere

Concubuere omnes, *intentèque* ora tenebant;
Inde toro *ſatur* Æneas ſic orſus ab alto.

Concubuere, quia toro Æneam vidimus accumbentem: quin et altera ratio, ſcil. *conticuere* & *ora tenebant*, tautologice dictum. In manuſcripto perquam rariſſimo in patris muſeo, legitur, *ore gemebant*; ſed magis ingenioſe quam vere. *Satur* Æneas, quippe qui jamjam a prandio ſurrexit: *pater* nihil ad rem.

II. Ver. 3.

Infandum, regina, jubes renovare dolorem.

Infantum, regina, jubes renovare dolorem.

Sic haud dubito veterrimis codicibus ſcriptum fuiſſe: quod ſatis conſtat ex perantiqua illa Britannorum cantilena vocata *Chevy Chace*, cujus autor hunc locum ſibi aſcivit in hæc verba,

The child may rue that is unborn.

III. Ver. 4.

Trojanas ut *opes*, & lamentabile regnum
Eruerint Danaï.

Trojanas

Trojanas ut *oves* & lamentabile regnum *diruerint*—Mallem *oves* potius quam *opes*, quoniam in antiquiſſimis illis temporibus oves & armenta divitiæ regum fuere. Vel fortaſſe *oves Paridis* innuit, quas ſuper Idam nuperrime paſcebat, & jam in vindictam pro Helenæ raptu, a Menelao, Ajace [vid. Hor. Sat. ii. 3.] aliiſque ducibus, merito occiſas.

IV. VER. 5.

Quæque ipſe *miſerrima vidi*,
Et quorum pars magna fui.

Quæque ipſe *miſerrimus audi*,
Et quorum pars magna fui——

Omnia tam *audita* quam *viſa* recta diſtinctione enarrare hic Æneas profitetur: multa quorum nox ea fatalis ſola conſcia fuit, vir probus & pius tanquam *viſa* referre non potuit.

V. VER. 7.

Quis talia *fando*
Temperet *a* lacrymis?

Quis talia *flendo*,

Temperet

Temperet *in* lachrymis?——Major enim loloris indicatio, abſque modo lachrymare, quam ſolummodo a lachrymis non tempe-rare.

VI. Ver. 9.

Et jam nox *humida* cœlo
Præcipitat, ſuadentque *cadentia* ſydera ſomnos.

Et jam nox *lumina* cœlo
Præcipitat, ſuadentque *latentia* ſydera ſomnos.

Lectio, *humida*, veſpertinum rorem ſo-lum innuere videtur: magis mi arridet *Lumina*, quæ *latentia* poſtquam *præcipi-antur*, Auroræ adventum annuneiant.

ed ſi tantus amor *caſus* cognoſcere *noſtros*,
Et *breviter* Trojæ, *ſupremum* audire *labo-rem*.

ed ſi tantus amor *curas* cognoſcere *noctis*,
Et *brevè ter* Trojæ *ſuperûmque* audire *la-bores*.

Curæ Noctis (ſcilicet noctis excidii Tro-ni) magis compendioſe (vel ut dixit ipſe *reviter*) totam belli cataſtrophen denotat, uam diffuſa illa & indeterminata lectio,

caſus noſtros. *Ter* audire gratum fuiſſe Didoni, patet ex libro quarto, ubi dicitur, *Iliacoſque* iterum *demens audire labores expoſcit: Ter* enim pro *ſæpe* uſurpatur. *Trojæ, ſuperûmque labores*, recte, quia non tantum homines ſed & Dii ſeſe his laboribus immiſcuerunt. Vide Æn. ii. ver. 610, *etc.*

Quanquam animus meminiſſe horret, *luctuque refugit*,
Incipiam.——
Quamquam animus meminiſſe horret, *luctuſque reſurgit.*

Reſurgit multo proprius dolorem *renaſcentem* notat, quam ut hactenus, *refugit.*

VII. Ver. 19.

Fracti bello, fatiſque repulſi
Ductores Danaûm, tot jam labentibus annis
Inſtar montis *Equum*, divina Palladis arte
Ædificant——*etc.*

Tracti bello, fatiſque repulſi.

Tracti & *repulſi*, antitheſis perpulchra! *Fracti* frigidè & vulgaritèr.

Equum jam *Trojanum* (ut vulgus loquitur) adeamus; quem ſi *equam Græcam* vocabis, lector, minime pecces: Solæ enim

ſemellæ utero geſtant. Uterumque *ar-*
ı milite complent——Uteroque *recuſſo*
nuere cavæ—*Atque* utero *ſonitum qua-*
ırma dedere—*Incluſos* utero *Danaos*,
Vox *fœta* non convenit maribus,—
ıdit fatalis machina muros, Foeta *ar-*
—Palladem virginem, equo mari fa-
ındo invigilare decuiſſe, quis putat? et
ɛdibile prorſus! Quamobrem exiſtimo
m *equæ* lectionem paſſim reſtituen-
, niſi ubi forte, metri cauſſa, *equum*
us quam *equam*, *genus* pro *ſexu*, dixit
o. Vale! dum hæc paucula corriges,
ıs opus moveo.

AN

ESSAY

Of the learned

MARTINUS SCRIBLERUS,

CONCERNING

THE ORIGIN OF SCIENCES.

Written to the moſt Learned Dr.—— F. R. S. from the Deſerts *of* NUBIA.

AMONG all the enquiries which have been purſued by the curious and inquiſitive, there is none more worthy the ſearch of a learned head, than the ſource from whence we derive thoſe arts and ſciences, which raiſe us ſo far above the vulgar, the countries in which they roſe, and the channels by which they have been conveyed. As thoſe, who firſt brought them amongſt us, attained them by travelling into the remoteſt parts of the earth, I may boaſt of ſome advantages by the ſame means; ſince I write this from the deſerts of

of *Æthiopia*, from thoſe plains of ſand, which have buried the pride of invading armies, with my foot perhaps at this inſtant ten fathom over the grave of *Cambyſes*; a ſolitude to which neither *Pythagoras* nor *Apollonius* ever penetrated.

It is univerſally agreed, that arts and ſciences were derived to us from the *Ægyptians* and *Indians*; but from whom they firſt received them, is yet a ſecret. The higheſt period of time, to which the learned attempt to trace them, is the beginning of the *Aſſyrian* monarchy, when their inventors were worſhiped as Gods. It is therefore neceſſary to go backward into times even more remote, and to gain ſome knowledge of their hiſtory, from whatever dark and broken hints may any way be found in ancient authors concerning them.

Nor *Troy* nor *Thebes* were the firſt of empires; we have mention, though not hiſtories, of an earlier warlike people called the *Pygmæans*. I cannot but perſuade myſelf, from thoſe accounts in [a] *Homer*, *Ariſtotle*, and others, of their hiſtory, wars

[a] Il. iii. *Hom.*

and revolutions, and from the very *air* in which thoſe authors ſpeak of them as of *things known*, that they were then a part of the ſtudy of the learned. And though all we directly hear is of their military atchievements, in the brave defence of their country from the annual invaſions of a powerful enemy, yet I cannot doubt, but that they excelled as much in the arts of peaceful government; though there remain no traces of their civil inſtitutions. Empires as great have been ſwallowed up in the wreck of time, and ſuch ſudden periods have been put to them, as occaſion a total ignorance of their ſtory. And if I ſhould conjecture, that the like happened to this nation from a general extirpation of the people by thoſe flocks of monſtrous birds, wherewith antiquity agrees they were continually infeſted; it ought not to ſeem more incredible, than that one of the *Baleares* was waſted by rabbits, [b] *Smynthe* by mice, and of late [c] *Bermudas* almoſt depopulated by rats. Nothing is more natural to imagine, than that the few ſurvivors of that empire retired into the

[b] *Euſtathius* in *Hom.* Il. i.

[c] *Speede*, in *Bermudas.*

depths

lepths of their deſerts, where they lived ndiſturbed, till they were found out by)ſiris in his travels to inſtruct mankind.

" He met, ſays [d] *Diodorus*, in *Æthiopia* ' a ſort of *little Satyrs*, who were hairy ' one half of their body, and whoſe lead- ' er *Pan* accompanied him in his expe- ' dition for the civilizing of mankind." Now of this great perſonage *Pan* we ave a very particular deſcription in the ncient writers; who unanimouſly agree o repreſent him *ſhaggy-bearded, hairy all ver, half a man and half a beaſt*, and valking *erect with a ſtaff*, (the poſture in hich his race do to this day appear a- nong us.) And ſince the chief thing to hich he applied himſelf, was the civiliz- ng of mankind, it ſhould ſeem, that the irſt principles of ſcience muſt be received rom that nation, to which the Gods were y [e] *Homer* ſaid to reſort twelve days very year for the converſation of its wiſe nd juſt inhabitants.

If from *Ægypt* we proceed to take a iew of *India*, we ſhall find, that their nowledge alſo derived itſelf from the

[d] L. 1. ch. 18. *Diod.* [e] Il. i.

ſame ſource. To that country did theſe noble creatures accompany *Bacchus* in his expedition under the conduct of *Silenus*, who is alſo deſcribed to us with the ſame marks and qualifications. "Mankind is "ignorant, ſaith [f] *Diodorus*, whence *Sile-* "*nus* derived his birth, through his great "antiquity; but he had a *tail* on his *loins*, "as *likewiſe had all his progeny* in ſign "of their deſcent." Here then they ſettled a colony, which to this day ſubſiſts with the ſame tails. From this time they ſeem to have communicated themſelves only to thoſe men, who retired from the converſe of their own ſpecies to a more uninterrupted life of contemplation. I am much inclined to believe, that in the midſt of thoſe ſolitudes they inſtituted the ſo much celebrated order of *Gymnoſophiſts*. For whoever obſerves the *ſcene* and *manner* of their life, will eaſily find them to have imitated with all exactneſs imaginable the manners and cuſtoms of their maſters and inſtructors. They are ſaid to dwell in the *thickeſt woods*, to go *naked*, to ſuffer heir *bodies* to be over-run with *hair*, and

[f] *Diod.* L. iii. ch. 69.

their

their *nails* to grow to a prodigious length. *Plutarch* ſays, "they eat what they could "get in the fields, their drink was wa-"ter, and their bed made of leaves or "moſs." And [b] *Herodotus* tells us, that they eſteemed it a great exploit to kill very many *ants* or *creeping things*.

Hence we ſee, that the two nations, which contend for the origin of learning, are the ſame that have ever moſt abounded with this ingenious race. Though they have conteſted, which was firſt bleſt with the riſe of ſcience, yet have they conſpired in being grateful to their common maſters. *Ægypt* is ſo well known to have worſhiped them of old in their own images; and *India* may be credibly ſuppoſed to have done the ſame from that adoration, which they paid in latter times to the tooth of one of theſe hairy philoſophers; in juſt gratitude, as it ſhould ſeem, to the mouth, from which they received their knowledge.

Paſs we now over into *Greece*: where we find *Orpheus* returning out of *Ægypt* with the ſame intent as *Oſiris* and *Bacchus*

[a] *Plutarch* in his Orat. on *Alexander*'s Fortune.
[b] *Herodot.* L. 1.

made

made their expeditions. From this period it was, that *Greece* firſt heard the name of ſatyrs, or owned them for *ſemidei*. And hence it is ſurely reaſonable to conclude, that he brought ſome of this wonderful ſpecies along with him, who alſo had a leader of the line of *Pan*, of the ſame name, and expreſly called *king* by [c] *Theocritus*. If thus much be allowed, we eaſily account for two of the ſtrangeſt reports in all antiquity. One is that of the beaſts following the muſick of *Orpheus*; which has been interpreted of his taming ſavage tempers, but will thus have a literal application. The other, which we moſt inſiſt upon, is the fabulous ſtory of the Gods compreſſing women in woods under beſtial appearances; which will be ſolved by the love theſe ſages are known to bear to the females of our kind. I am ſenſible it may be objected, that they are ſaid to have been compreſſed in the ſhape of different animals; but to this we anſwer, that women under ſuch apprehenſions hardly know what ſhape they have to deal with.

From what has been laſt ſaid, it is

[c] Πὰν Ἄναξ, *Theocr.* Id. i.

highly

highly credible, that to this ancient and generous race the world is indebted, if not for the heroes, at leaſt for the acuteſt wits of antiquity. One of the moſt remarkable inſtances, is that great mimick genius [d] *Æſop*, for whoſe extraction from theſe *ſylveſtres homines* we may gather an argument from *Planudes*, who ſays, that *Æſop* ſignifies the ſame thing as *Æthiop*, the original nation of our people. For a ſecond argument we may offer the deſcription of his perſon, which was ſhort, deformed, and almoſt ſavage; inſomuch that he might have lived in the woods, had not the benevolence of his temper made him rather adapt himſelf to our manners, and come to court in wearing apparel. The third proof is his acute and ſatyrical wit; and laſtly, his great knowledge in the nature of beaſts, together with the natural pleaſure he took to ſpeak of them upon all occaſions.

The next inſtance I ſhall produce is [e] *Socrates*. Firſt, it was a tradition, that he was of an uncommon birth from the reſt of men: ſecondly, he had a countenance

[d] Vit. *Æſop.* initio. [e] Vid. *Plato* and *Xenophon.*

confeſſing

confeſſing the line he ſprung from, being bald, flat-noſed, with prominent eyes, and a downward look: thirdly, he turned certain fables of *Æſop* into verſe, probably out of his reſpect to beaſts in general, and love to his family in particular.

In proceſs of time the women, with whom theſe *Sylvans* would have lovingly cohabitated, were either taught by mankind, or induced by an abhorrence of their ſhapes, to ſhun their embraces; ſo that our ſages were neceſſitated to mix with beaſts. This by degrees occaſioned the hair of their poſterity to grow higher than their middles; it aroſe in one generation to their arms, in the ſecond it invaded their necks, in the third it gained the aſcendant of their heads, till the degenerate appearance, in which the ſpecies is now immerſed, became compleated. Though we muſt here obſerve, that there were a few, who fell not under the common calamity; there being ſome unprejudiced women in every age, by virtue of whom a total extinction of the original race was prevented. It is remarkable alſo, that even where they were mixed, the defection from

from their nature was not ſo intire, but there ſtill appeared marvellous qualities among them, as was manifeſt in thoſe, who followed *Alexander* in *India*. How did they attend his army and ſurvey his order! how did they caſt themſelves into the ſame forms for march or for combat! what an imitation was there of all his diſcipline! the ancient true remains of a warlike diſpoſition, and of that conſtitution, which they enjoyed, while they were yet a monarchy.

To proceed to *Italy*: at the firſt appearance of theſe wild philoſophers, there were ſome of the leaſt mixed who vouchſafed to converſe with mankind; which is evident from the name of [f] *Fauns*, a *fando*, or ſpeaking. Such was he, who coming out of the woods in hatred to tyranny, encouraged the *roman* army to proceed againſt the *Hetruſcans*, who would have reſtored *Tarquin*. But here, as in all the weſtern parts of the world, there was a great and memorable æra, in which they began to be ſilent. This we may place ſomething near the time of *Ariſtotle*,

[f] *Livy.*

when

when the number, vanity, and folly of human philoſophers encreaſed, by which men's heads became too much puzzled to receive the ſimpler wiſdom of theſe ancient *Sylvans*; the queſtions of that academy were too numerous to be conſiſtent with their eaſe to anſwer; and too intricate, extravagant, idle, or pernicious, to be any other than a deriſion and ſcorn unto them. From this period, if we ever hear of their giving anſwers, it is only when caught, bound, and conſtrained, in like manner as was that ancient *grecian* prophet, *Proteus*.

Accordingly we read in [g] *Sylla's* time of ſuch a philoſopher taken near *Dyrrachium*, who would not be perſuaded to give them a lecture by all they could ſay to him, and only ſhewed his power in ſounds by neighing like a horſe.

But a more ſucceſsful attempt was made in *Auguſtus's* reign by the inquiſitive genius of the great *Virgil*; whom, together with *Varus*, the commentators ſuppoſe to have been the true perſons, who are related in the ſixth bucolick to have caught

[g] *Plutarch* in Vit. *Syllæ*.

a philo-

philoſopher, and doubtleſs a genuine
ne of the race of the old *Silenus*. To
revail upon him to be communicative (of
ne importance of which *Virgil* was well
ware) they not only tied him faſt, but
lured him likewiſe by a courteous preſent
f a comely maiden called *Ægle*, which
ade him ſing both merrily and inſtruc-
vely. In this ſong we have their doctrine
f the creation, the ſame in all probabili-
y as was taught ſo many ages before in
ne great pygmæan empire, and ſeveral
ieroglyphical fables under which they
ouched or embelliſhed their morals. For
hich reaſon I look upon this bucolick as
n ineſtimable treaſure of the moſt ancient
cience.

In the reign of *Conſtantine* we hear of
nother taken in a net, and brought to
Alexandria, round whom the people flock-
d to hear his wiſdom; but as *Ammianus
Marcellinus* reporteth, he proved a dumb
hiloſopher; and only inſtructed by action.

The laſt we ſhall ſpeak of, who ſeemeth
o be of the true race, is ſaid by St. *Jerome*
o have met St. [g] *Anthony* in a deſert, who

[g] Vit. St. *Ant.*

enquiring

enquiring the way of him, he ſhewed his underſtanding and courteſy by pointing, but would not anſwer, for he was a dumb philoſopher alſo.

Theſe are all the notices, which I am at preſent able to gather, of the appearance of ſo great and learned a people on your ſide of the world. But if we return to their ancient native ſeats, *Africa* and *India*, we ſhall there find, even in modern times, many traces of their original conduct and valour.

In *Africa* (as we read among the indefatigable Mr. *Purchas's* collections) a body of them, whoſe leader was inflamed with love for a woman, by martial power and ſtratagem won a fort from the *Portugueſe*.

But I muſt leave all others at preſent to celebrate the praiſe of two of their unparalleled monarchs in *India*. The one was *Perimal* the magnificent, a prince moſt learned and communicative, to whom in *Malabar* their exceſs of zeal dedicated a temple, raiſed on ſeven hundred pillars not inferior in [h] *Maffæus's* opinion to thoſe of *Agrippa* in the *Pantheon*. The

[h] *Maff.* l. i.

other,

other, *Hanimant* the *Marvellous*, his relation and ſucceſſor, whoſe knowledge was ſo great, as made his followers doubt if even that wiſe ſpecies could arrive at ſuch perfection: and therefore they rather imagined him and his race a ſort of gods formed into apes. His was the tooth which the *Portugueſe* took in *Biſnagar* 1559, for which the *Indians* offered, according to [a] *Linſchotten*, the immenſe ſum of ſeven hundred thouſand ducats. Nor let me quit this head without mentioning with all due reſpect *Oran Outang* the great, the laſt of this line; whoſe unhappy chance it was to fall into the hands of *Europeans*. *Oran Outang*, whoſe value was not known to us, for he was a mute philoſopher: *Oran Outang*, by whoſe diſſection the learned Dr. *Tyſon* [b] has added a confirmation to this ſyſtem, from the reſemblance between the *homo ſylveſtris* and our human body in thoſe organs, by which the rational ſoul is exerted.

We muſt now deſcend to conſider this people as ſunk into the *bruta natura* by

[a] *Linſchot.* ch. 44.

[b] Dr. *Tyſon*'s anatomy of a pigmy, 4to.

their continual commerce with beaſts. Yet even at this time, what experiments do they not afford us, of relieving ſome from the ſpleen, and others from impoſthumes, by occaſioning laughter at proper ſeaſons; with what readineſs do they enter into the imitation of whatever is remarkable in human life? and what ſurprizing relations have *Le Comte*[c] and others given of their appetites, actions, conceptions, affections, varieties of imaginations, and abilities capable of purſuing them? If under their preſent low circumſtances of birth and breeding, and in ſo ſhort a term of life as is now allotted them, they ſo far exceed all beaſts, and equal many men; what prodigies may we not conceive of thoſe, who were *nati melioribus annis*, thoſe primitive, *longæval*, and *antediluvian man-tegers*, who firſt taught ſcience to the world?

This account, which is entirely my own, I am proud to imagine has traced knowledge from a fountain correſpondent to ſeveral opinions of the ancients, though hitherto undiſcovered both by them and

[c] Father *Le Comte*, a Jeſuit, in the account of his travels.

the more ingenious moderns. And now what ſhall I ſay to mankind in the thought of this great diſcovery? what, but that they ſhould abate of their pride, and conſider that the authors of our knowledge are among the beaſts. That theſe, who were our elder brothers by a day in the creation, whoſe kingdom (like that in the ſcheme of *Plato*) was governed by philoſophers, who flouriſhed with learning in *Æthiopia* and *India*, are now undiſtinguiſhed, and known only by the ſame appellation as the man-tyger, and the monkey!

As to ſpeech, I make no queſtion, that there are remains of the firſt and leſs corrupted race in their native deſerts, who yet have the power of it. But the vulgar reaſon given by the *Spaniards*, "that "they will not ſpeak for fear of being ſet "to work," is alone a ſufficient one, conſidering how exceedingly all other learned perſons affect their eaſe. A ſecond is, that theſe obſervant creatures, having been eye witneſſes of the cruelty with which that nation treated their brother *Indians*, find it neceſſary not to ſhow themſelves to be men, that they may be protected not only from

work, but from cruelty alſo. Thirdly, they could at beſt take no delight to converſe with the *Spaniards*, whoſe grave and ſullen temper is ſo averſe to that natural and open chearfulneſs, which is generally obſerved to accompany all true knowledge.

But now were it poſſible, that any way could be found to draw forth their latent qualities, I cannot but think it would be highly ſerviceable to the learned world both in reſpect of recovering paſt knowledge, and promoting the future. Might there not be found certain gentle and artful methods, whereby to endear us to them? Is there no nation in the world, whoſe natural turn is adapted to engage their ſociety, and win them by a ſweet ſimilitude of manners? Is there no nation, where the men might allure them by a diſtinguiſhing civility, and in a manner faſcinate them by aſſimilated motions? no nation, where the women with eaſy freedoms, and the gentleſt treatment, might oblige the loving creatures to ſenſible returns of humanity? The love I bear my native country prompts me to wiſh this nation might be

Great

Great Britain; but alas! in our preſent wretched, divided condition, how can we hope, that foreigners of ſo great prudence will freely declare their ſentiments in the midſt of violent parties, and at ſo vaſt a diſtance from their friends, relations, and country? the affection I bear our neighbour-ſtate, would incline me to wiſh it were *Holland——Sed lævâ in parte mamillæ Nil ſalit arcadico.* It is from *France* then we muſt expect this reſtoration of learning, whoſe late monarch took the ſciences under his protection, and raiſed them to ſo great a heighth. May we not hope their emiſſaries will ſome time or other have inſtructions, not only to invite learned men into their country, but learned beaſts, the true ancient man-tegers I mean of *Æthiopia* and *India?* Might not the talents of each kind of theſe be adapted to the improvement of the ſeveral ſciences? the man-tegers to inſtruct heroes ſtateſmen, and ſcholars; baboons to teach ceremony and addreſs to courtiers; monkeys, the art of pleaſing in converſation, and agreeable affectations to ladies and their lovers; apes of leſs learning, to

form comedians and dancing-maſters; and marmoſets, court pages and young *engliſh* travellers? But the diſtinguiſhing each kind, and allotting the proper buſineſs to each I leave to the inquiſitive and penetrating genius of the *Jeſuits* in their reſpective miſſions.

Vale & fruere.

ANNUS

ANNUS MIRABILIS:

OR,

THE WONDERFUL

EFFECTS OF THE APPROACHING

CONJUNCTION OF THE PLANETS

JUPITER, MARS, AND SATURN.

By MART. SCRIBLERUS, *Philomath.*

In nova fert animus mutatas dicere formas
Corpora——

[Suppoſe every body is ſufficiently apprized of, and duly prepared for, the famous conjunction to be celebrated the 19th of this inſtant *December* 1722, foretold by all the ſages of antiquity under the name of the *annus mirabilis*, or the *metamorphoſtical* conjunction: a word which denotes the mutual transformation of ſexes (the effect of that configuration of the celeſtial bodies) the human males being to be turned into females, and the human females into males.

The *Egyptians* have repreſented this great tranſformation by ſeveral ſignificant hieroglyphicks, particularly one very remarkable. There are carved upon an obeliſk, a *barber* and a *midwife*; the barber delivers his razor to the midwife, and ſhe her ſwadling-cloaths to the barber. Accordingly *Thales Mileſius* (who, like the reſt of his countrymen, borrowed his learning from the *Egyptians*) after having computed the time of this famous conjunction, *then*, ſays he, *ſhall men and women mutually exchange the pangs of* ſhaving *and* child-bearing.

Anaximander modeſtly deſcribes this metamorphoſis in mathematical terms, *then*, ſays he, *ſhall the negative quantity of the women be turned into poſitive, their* —*into* + (i. e.) their *minus* into *plus*.

Plato not only ſpeaks of this great change, but deſcribes all the preparations towards it. "Long before the bodily transforma-
"tion (ſays he) nature ſhall begin the moſt
"difficult part of her work, by changing
"the *ideas* and *inclinations* of the two
"ſexes: men ſhall turn effeminate, and
"women manly; wives ſhall domi-
"neer,

" neer, and huſbands obey; ladies ſhall
" *ride a horſeback*, dreſſed like *cavaliers*;
" princes and nobles appear in *night-rails*
" and *petticoats*; men ſhall *ſqueak* upon
" theatres with *female* voices, and women
" *corrupt virgins*; lords ſhall *knot* and
" *cut paper*; and even the *northern* peo-
" ple, ἀρσένα κύπριν ὀρινεῖν:" A phraſe (which for modeſty's ſake I forbear to tranſlate) which denotes a vice too frequent amongſt us.

That the miniſtry foreſaw this great change, is plain from the *callico act*; whereby it is now become the occupation of the women all over *England* to convert their uſeleſs female habits into beds, window-curtains, chairs, and joint-ſtools; undreſſing themſelves (as it were) *before their transformation.*

The philoſophy of this transformation will not ſeem ſurprizing to people, who ſearch into the *bottom* of things. Madam *Bourignon*, a devout *french* lady, has ſhewn us, how man was at firſt created male and female in one individual, having the faculty of propagation within himſelf: a circumſtance neceſſary to the ſtate of innocence,

nocence, wherein a man's happineſs was not to depend upon the caprice of another. It was not till after he had made a *faux pas*, that he had his female mate. Many ſuch transformations of individuals have been well atteſted; particularly one by *Montaigne*, and another by the late biſhop of *Saliſbury*. From all which it appears, that this ſyſtem of male and female has already undergone, and may hereafter ſuffer, ſeveral alterations. Every ſmatterer in anatomy knows, that a woman is but an introverted man; a new fuſion and *flatus* will turn the hollow bottom of a bottle into a convexity: but I forbear for the ſake of my *modeſt men-readers*, who are in a few days to be virgins.

In ſome ſubjects the ſmalleſt alterations will do: ſome men are ſufficiently ſpread about the hips, and contrived with that female ſoftneſs, that they want only the negative quantity to make them buxom wenches; and there are women who are, as it were, already the [b] *ebauche* of a good ſturdy man. If nature could be puzzled, it will be how to beſtow the redundant

[b] Sketch, rough draught, or eſſay.

matter

matter of the exuberant bubbies that now appear about town, or how to roll out the ſhort dapper fellows into well-ſized women.

This great conjunction will begin to operate on *Saturday* the 29th inſtant. Accordingly about eight at night, as *Senezino* ſhall begin at the opera, *Si videte*, he ſhall be obſerved to make an *unuſual motion*; upon which the audience will be affected with a *red ſuffuſion* over their countenance; and becauſe a ſtrong ſuccuſſion of the muſcles of the belly is neceſſary towards performing this great operation, both ſexes will be thrown into a *profuſe involuntary laughter*. Then, to uſe the modeſt terms of *Anaximander*, *ſhall negative quantity be turned into poſitive*, etc. Time never beheld, nor will it ever aſſemble, ſuch a number of *untouched virgins* within thoſe walls! but alas; ſuch will be the impatience and curioſity of people to act in their new capacity, that many of them will be completed men and women that very night. To prevent the diſorders that may happen upon this occaſion, is the chief deſign of this paper.

Gentlemen

Gentlemen have begun already to make uſe of this conjunction to compaſs their filthy purpoſes. They tell the ladies forſooth, that it is only parting with a periſhable commodity, hardly of ſo much value as a callico under-petticoat; ſince, like its miſtreſs, it will be uſeleſs in the form it is now in. If the ladies have no regard to the diſhonour and immorality of the action, I deſire they will conſider, that nature, who never deſtroys her own productions, will exempt big-bellied women till the time of their lying-in; ſo that not to be transformed, will be the ſame as to be pregnant. If they do not think it worth while to defend a fortreſs, that is to be demoliſhed in a few days, let them reflect, that it will be a melancholy thing nine months hence to be brought to bed of a baſtard; a poſthumous baſtard as it were, to which the *quondam* father can be no more than a *dry nurſe*.

This wonderful tranformation is the inſtrument of nature to balance matters between the ſexes. The cruelty of ſcornful miſtreſſes ſhall be returned; the ſlighted maid ſhall grow into an imperious gallant, and

and reward her undoer with a big-belly, and a baſtard.

It is hardly poſſible to imagine the revolutions, that this wonderful phænomenon will occaſion over the face of the earth. I long impatiently to ſee the proceedings of the parliament of *Paris*, as to the title of ſucceſſion to the crown; this being a caſe not provided for by the *ſalique* law. There will be no preventing diſorders among friars and monks; for certainly vows of chaſtity do not bind, but under the ſex in which they were made. The ſame will hold good with marriages, though I think it will be a ſcandal amongſt proteſtants for huſbands and wives to part, ſince there remains ſtill a poſſibility to perform the *debitum conjugale*, by the huſband being *femme couverte*. I ſubmit it to the judgment of the gentlemen of the long robe, whether this transformation does not diſcharge all ſuits of *rapes*.

The pope muſt undergo a new groping, but the falſe prophet *Mahomet* has contrived matters well for his ſucceſſors; for as the grand ſignior has now a great many fine

fine women, he will then have as many fine young gentlemen, at his devotion.

Theſe are ſurprizing ſcenes; but I beg leave to affirm, that the ſolemn operations of nature are ſubjects of contemplation, not of ridicule. Therefore I make it my earneſt requeſt to the merry fellows, and giggling girls about town, that they would not put themſelves in a high twitter, when they go to viſit a *general* lying-in of his firſt child; his *officers* ſerving as midwives, nurſes, and rockers diſpenſing caudle; or if they behold the *reverend prelates* dreſſing the heads and airing the linnen at court; I beg they will remember that theſe offices muſt be filled with people of the greateſt regularity, and beſt characters. For the ſame reaſon I am ſorry, that a certain prelate, who notwithſtanding his [d] confinement ſtill preſerves his healthy, chearful countenance, cannot come in time to be a *nurſe at court*.

I likewiſe earneſtly intreat the *maids of honour*, (then *enſigns* and *captains* of the *guards*) that at their firſt ſetting out they have ſome regard to their former ſtation;

[d] In *December* 1723.

and

and do not run wild through all the infamous houſes about town: that the preſent *grooms of the bed-chamber* (then maids of honour) would not eat chalk and lime in their green-ſickneſs: and in general, that the men would remember they are become *retromingent*, and not by inadvertency lift up againſt walls and poſts.

Petticoats will not be burdenſome to the *clergy*; but balls and aſſemblies will be indecent for ſome time.

As for you, coquettes, bawds, and chambermaids (the future *miniſters*, *plenipotentiaries*, and *cabinet-counſellors* to the princes of the earth) manage the *great intrigues*, that will be committed to your charge, with your uſual ſecrecy and conduct; and the affairs of your maſters will go better than ever.

O ye *exchange* women! (our right worſhipful *repreſentatives* that are to be) be not ſo griping in the ſale of your ware as your predeceſſors, but conſider that the nation, like a ſpend-thrift heir, has run out: be likewiſe a little more continent in your *tongues* than you are at preſent, elſe the length of debates will ſpoil your dinners.

You

You houſewifely good women who now preſide over the *confectionary* (henceforth *commiſſioners* of the *treaſury*) be ſo good as to diſpenſe the *ſugar-plumbs* of the government with a more impartial and frugal hand.

Ye prudes and cenſorious old maids (the hopes of the *bench*) exert but your uſual talent of *finding faults*, and the laws will be ſtrictly executed; only I would not have you proceed upon ſuch *ſlender evidences* as you have done hitherto.

It is from you, eloquent oyſter-merchants of *Billingſgate*, (juſt ready to be called to the bar, and quoifed like your ſiſter ſerjeants) that we expect the ſhortening the time, and leſſening the expences of law-ſuits: for I think you are obſerved to bring your debates to a *ſhort iſſue*; and even cuſtom will reſtrain you from taking the *oyſter*, and leaving only the *ſhell* to your client.

O ye phyſicians, who in the figure of old women are to clean the *tripe* in the markets, ſcour it as effectually as you have done that of your patients, and the town will fare moſt deliciouſly on *Saturdays*. I can-

I cannot but congratulate human nature upon this happy transformation; the only expedient left to reſtore the liberties and tranquillity of mankind. This is ſo evident, that it is almoſt an affront to common ſenſe to inſiſt upon the proof: if there can be any ſuch ſtupid creature as to doubt it, I deſire he will make but the following obvious reflection. There are in *Europe* alone at preſent about a million of ſturdy fellows, under the denomination of *ſtanding forces*, with arms in their hands: that thoſe are maſters of the lives liberties and fortunes of all the reſt, I believe no body will deny. It is no leſs true in fact, that reams of paper, and above a ſquare mile of ſkins of vellum have been employed to no purpoſe to ſettle peace among thoſe ſons of violence. Pray who is he that will ſay unto them, *go and diſband yourſelves?* but lo! by this tranſformation it is done at once, and the *halcyon* days of publick tranquillity return: for neither the military temper nor diſcipline can taint the ſoft ſex for a whole age to come: *bellaque matribus inviſa*, wars odious to *mothers* will not grow immediately palatable in their *paternal* ſtate.

Nor will the influence of this transformation be leſs in *family* tranquillity, than it is in *national*. Great faults will be amended, and frailties forgiven, on both ſides. A wife, who has been diſturbed with late hours, and choaked with the haugoût of a ſot, will remember her *ſufferings*, and avoid the temptations; and will for the ſame reaſon indulge her mate in his female capacity in ſome *paſſions*, which ſhe is ſenſible from experience are natural to the ſex; ſuch as vanity, of fine cloaths, being admired, *etc.* And how tenderly muſt ſhe uſe her mate under the breeding qualms and labour-pains which ſhe hath felt her ſelf? in ſhort, all unreaſonable demands upon huſbands muſt ceaſe, becauſe they are already ſatisfied from natural experience, that they are impoſſible.

That the ladies may govern the affairs of the world, and the gentlemen thoſe of their houſhold, better than either of them have hitherto done, is the hearty deſire of

Their moſt ſincere well-wiſher,

M. S.

A SPE-

A

SPECIMEN

OF

SCRIBLERUS's REPORTS.

Stradling *verſus* Stiles.

Le report del caſe argue en le commen banke devant touts les juſtices de le meſme banke, en le quart. An. du raygne de roy *Jaques*, entre *Matthew Stradling*, plant. & *Peter Stiles*, def. en un action propter certos equos coloratos, *Anglicè*, pyed horſes, poſt. per le dit *Matthew* vers le dit *Peter*.

e recitel el Caſe. SIR John Swale, of Swale-Hall in Swale-Dale laſt by the River wale, kt. made his Laſt Will and Teſtament: 1 which, among other Bequeſts was this, *viz.* ut of the kind love and reſpect that I bear unto ıy much honoured and good friend Mr. *Mat-ew Stradling*, gent. I do bequeath unto the id *Matthew Stradling*, gent. *all my black and hite horſes*. The Teſtator had ſix black horſes, x white horſes, and ſix pyed horſes.

Le point. The Debate therefore was, Whether or no the said Matthew Stradling should have the said pyed horses by virtue of the said Bequest.

Pour le pl. Atkins apprentice pour le pl. moy semble que le pl. recovera.

And first of all it seemeth expedient to consider what is the nature of horses, and also what is the nature of colours; and so the argument will consequently divide itself in a twofold way, that is to say, the formal part, and substantial part. Horses are the substantial part, or thing bequeathed: black and white the formal or descriptive part.

Horse, in a physical sense, doth import a certain quadrupede or four-footed animal, which by the apt and regular disposition of certain proper and convenient parts, is adapted, fitted and constituted for the use and need of man. Yea, so necessary and conducive was this animal conceived to be to the behoof of the commonweal, that sundry and divers acts of parliament have from time to time been made in favour of horses.

1st Edw. VI. Makes the transporting of horses out of the kingdom, no less a penalty than the forfeiture of 40 l.

2d and 3d Edward VI. Takes from horse-stealers the benefit of their clergy.

And the Statutes of the 27th and 32d of Hen. VIII. condescend so far as to take care of their very

very breed: These our wise ancestors prudently foreseeing, that they could not better take care of their own posterity, than by also taking care of that of their horses.

And of so great esteem are horses in the eye of the common law, that when a Knight of the Bath committeth any great and enormous crime, his punishment is to have his spurs chopt off with a cleaver, being, as master Bracton well observeth, unworthy to ride on a horse.

Littleton, Sect 315. saith, If tenants in common make a lease reserving for rent a horse, they shall have but one assize, because, saith the book, the law will not suffer a horse to be severed. Another argument of what high estimation the law maketh of an horse.

But as the great difference seemeth not to be so much touching the substantial part, horses, let us proceed to the formal or descriptive part, viz. What horses they are that come within this Bequest.

Colours are commonly of various kinds and different sorts; of which white and black are the two extremes, and, consequently, comprehend within them all other colours whatsoever.

By a bequest therefore of black and white horses, grey or pyed horses may well pass; for when two extremes, or remotest ends of any thing are devised, the law, by common intendment, will intend whatsoever is contained between them to be devised too.

But the present case is still stronger, coming not only within the intendment, but also the very letter of the words.

By the word black, all the horses that are black are devised; by the word white, are devised those that are white; and by the same word, with the conjunction copulative, and, between them, the horses that are black and white, that is to say, pyed, are devised also.

Whatever is black and white is pyed, and whatever is pyed is black and white; *ergo*, black and white is pyed, and, *vice versa*, pyed is black and white.

If therefore black and white horses are devised, pyed horses shall pass by such devise; but black and white horses are devised; *ergo*, the pl. shall have the pyed horses.

Pour le Defend. Catlyne Serjeant: moy semble al' contrary, the plaintiff shall not have the pyed horses by intendment; for if by the devise of black and white horses, not only black and white horses, but horses of any colour between these two extremes may pass, then not only pyed and grey horses, but also red or bay horses would pass likewise, which would be absurd, and against reason. And this is another strong argument in law, *Nihil, quod est contra rationem, est licitum*; for reason is the life of the law, nay the common law is nothing but reason: which is to be understood of artificial perfection and reason gotten by long study, and not

of man's natural reaſon; for *nemo naſcitur artifex*, and legal reaſon *eſt ſumma ratio*; and therefore if all the reaſon that is diſperſed into ſo many different heads, were united into one, he could not make ſuch a law as the law of England; becauſe by many ſucceſſions of ages it has been fired and refired by grave and learned men; ſo that the old rule may be verified in it, *Neminem oportet eſſe legibus ſapientiorem.*

As therefore pyed horſes do not come within the intendment of the bequeſt, ſo neither do they within the letter of the words.

A pyed horſe is not a white horſe, neither is a pyed a black horſe; how then can pyed horſes come under the words of black and white horſes?

Beſides, where cuſtom hath adapted a certain determinate name to any one thing, in all deviſes, feoffments and grants, that certain name ſhall be made uſe of, and no uncertain circumlocutory deſcriptions ſhall be allowed; for certainty is the father of right, and the mother of juſtice.

Le reſte del argument jeo ne pouvois oyer, car jeo fui diſturb en mon place.

Le court fuit longement en doubt' de c'eſt matter, et apres grand deliberation eu,

Judgment fuit donne pour le pl. niſi cauſa.

Motion in arreſt of judgment, that the pyed horſes were mares; and thereupon an inſpection was prayed.

Et ſur ceo le court adviſare vult.

A

KEY to the LOCK:

OR, A

TREATISE,

Proving beyond all Contradiction

The Dangerous Tendency of a late POEM, entitled

THE

RAPE of the LOCK,

TO

GOVERNMENT and RELIGION.

Written in the Year 1714.

A

KEY to the LOCK.

SINCE this unhappy diviſion of our nation into PARTIES, it is not to be imagined how many artifices have been made uſe of by writers to obſcure the truth, and cover deſigns which may be detrimental to the publick. In particular, it has been their cuſtom of late to vent their political ſpleen in *allegory* and *fable*. If an honeſt believing nation is to be made a jeſt of, we have a ſtory of *John Bull* and his wife; if a treaſurer is to be glanced at, an *ant* with a *white ſtraw* is introduced; if a treaty of commerce is to be ridiculed, it is immediately metamorphoſed into a tale of count *Tariff*.

But if any of theſe malevolents have a ſmall talent in rhime, they principally delight to convey their malice in that pleaſing way; as it were, gilding the pill, and concealing the poiſon under the ſweetneſs of numbers.

It is the duty of every well-deſigning ſubject to prevent, as far as he can, the ill conſequences of ſuch pernicious treatiſes; and

and I hold it mine to warn the publick of a late poem entitled, the RAPE of the LOCK; which I ſhall demonſtrate to be of this nature.

It is a common and juſt obſervation, that, when the meaning of any thing is dubious, one can no way better judge of the true intent of it, than by conſidering *who* is the author, *what* is his character in general, and his diſpoſition in particular.

Now that the author of this poem is a reputed papiſt, is well known; and that a genius ſo capable of doing ſervice to that cauſe may have been corrupted in the courſe of his education by jeſuits or others, is juſtly very much to be ſuſpected; notwithſtanding that ſeeming coolneſs and moderation, which he has been (perhaps artfully) reproached with by thoſe of his own perſuaſion. They are ſenſible, that this nation is ſecured by good and wholeſome laws to prevent all evil practices of the church of *Rome*; particularly the publication of books, that may in any ſort propagate that doctrine: their authors are therefore obliged to couch their deſigns the deeper; and though I cannot aver the intention

intention of this gentleman was directly to ſpread popiſh doctrines, yet it comes to the ſame point if he touch the government: for the court of *Rome* knows very well, that the church at this time is ſo firmly founded on the ſtate, that the only way to ſhake the one is by attacking the other.

What confirms me in this opinion is an accidental diſcovery I made of a very artful piece of management among his popiſh friends and abettors, to hide his whole deſign upon the government by taking all the characters upon themſelves.

Upon the day that this poem was publiſhed, it was my fortune to ſtep into the *Cocoa-tree*, where a certain gentleman was railing very liberally at the author with a paſſion extremely well counterfeited, for having (as he ſaid) reflected upon him in the character of *Sir Plume*. Upon his going out, I enquired who he was, and they told me he was a *roman catholick knight*.

I was the ſame evening at *Will's*, and ſaw a circle round another gentleman, who was railing in like manner, and ſhewing

ing his ſnuff-box and cane to prove he was ſatirized in the ſame character. I aſked this gentleman's name, and was told he was a *roman catholick lord.*

A day or two after I happened to be in company with the young lady, to whom the poem is dedicated. She alſo took up the character of *Belinda* with much frankneſs and good humour, though the author has given us a hint, in his [a] dedication, that he meant ſomething further. This lady is alſo a *roman catholick.* At the ſame time others of the characters were claimed by ſome perſons in the room; and all of them *roman catholicks.*

But to proceed to the work itſelf.

In all things which are intricate, as *allegories* in their own nature are, and eſpecially thoſe that are induſtriouſly made ſo, it is not to be expected we ſhould find the clue at firſt ſight: but when once we have laid hold on that, we ſhall trace this our author through all the labyrinths,

[a] "The character of *Belinda* (as it is here managed) reſembles you in nothing "but beauty." Dedication to the Rape of the Lock.

doublings,

doublings, and turnings of his intricate compoſition.

Firſt then let it be obſerved, that in the moſt demonſtrative ſciences ſome *poſtulata* are to be granted, upon which the reſt is naturally founded.

The only *poſtulatum* or conceſſion which I deſire to be made me, is, that by the *lock* is meant

The BARRIER TREATY. [b]

I. Firſt then, I ſhall diſcover that *Belinda* repreſents *Great Britain*, or (which is the ſame thing) her *late majeſty*. This is plainly ſeen in his deſcription of her;

On her white breaſt a ſparkling croſs ſhe bore:

alluding to the antient name of *Albion*, from her *white cliffs*, and to the *croſs* which is the enſign of *England*.

II. The baron, who cuts off the *lock*, or barrier treaty, is the E. of *Oxford*.

[b] For a full account of the political tranſactions relating to this treaty, ſee *the Conduct of the Allies*, Vol. VIII. and *Remarks on the Barrier Treaty*, Vol. IX.

III.

III. *Clariſſa*, who lent the ſciſſars, my lady *Maſham*.

IV. *Thaleſtris*, who provokes *Belinda* to reſent the loſs of the lock, or treaty, the ducheſs of *Marlborough*.

V. Sir *Plume*, who is moved by *Thaleſtris* to redemand it of *Great Britain*, prince *Eugene*, who came hither for that purpoſe.

There are ſome other inferior characters, which we ſhall obſerve upon afterwards; but I ſhall firſt explain the foregoing.

The firſt part of the *baron's* character is his being *adventurous*, or enterprizing, which is the common epithet given to the earl of *Oxford* by his enemies. The prize he aſpires to is the treaſury, in order to which he offers a ſacrifice:

——*an altar built*
Of twelve vaſt french *romances neatly gilt.*

Our author here takes occaſion maliciouſly to inſinuate this ſtateſman's love to *France*; repreſenting the books he chiefly ſtudies to be vaſt french romances: theſe are the vaſt

vaſt proſpects from the friendſhip and alliance of *France*, which he ſatyrically calls romances; hinting thereby, that theſe promiſes and proteſtations were no more to be relied on than thoſe idle legends. Of theſe he is ſaid to build an altar; to intimate, that the foundation of his ſchemes and honours was fixed upon the *french romances* abovementioned.

A fan, a garter, half a pair of gloves.

One of the things he ſacrifices is a *fan*, which, both for its gaudy ſhow and perpetual flutt'ring, has been held the emblem of woman: this points at the change of the *ladies* of the *bed-chamber*. The *garter* alludes to the honours he conferred on ſome of his friends; and we may, without ſtraining the ſenſe, call the *half pair of* gloves a *gauntlet*, the token of thoſe military employments, which he is ſaid to have ſacrificed to his deſigns. The prize, as I ſaid before, means the treaſury, which he makes his prayer *ſoon to obtain*, and *long to poſſeſs*.

The

The pow'rs gave ear, and granted half his pray'r,
The reſt, the winds diſpers'd in empty air.

In the firſt of theſe lines he gives him the treaſury, and in the laſt ſuggeſts, that he ſhould not long poſſeſs that honour.

That *Thaleſtris* is the ducheſs of *Marlborough*, appears both by her nearneſs to *Belinda*, and by this author's malevolent ſuggeſtion that ſhe is a lover of war.

To arms, to arms, the bold Thaleſtris *cries:*

but more particularly by ſeveral paſſages in her ſpeech to *Belinda* upon the cuting-off the lock, or treaty. Among other things ſhe ſays, *was it for this you bound your locks in paper durance?* Was it for this ſo much *paper* has been ſpent to ſecure the barrier treaty?

Methinks, already I your tears ſurvey;
Already hear the horrid things they ſay;
Already ſee you a degraded toaſt.

This deſcribes the aſperſions under which that good princeſs ſuffered, and the repentance

epentance which muſt have followed he diſſolution of that treaty; and partiularly levels at the refuſal ſome people nade to drink her majeſty's health.

Sir *Plume* (a proper name for a ſoldier) ias all the circumſtances that agree with rince *Eugene*.

ir Plume, *of amber ſnuff-box juſtly vain,*
And the nice conduct of a clouded cane,
Vith earneſt eyes——

'Tis remarkable, this general is a great aker of ſnuff, as well as towns; his conuct of the clouded cane gives him the ionour which is ſo juſtly his due, of an xact conduct in battle, which is figured y his cane or truncheon, the enſign of a eneral. His *earneſt eye*, or the vivacity f his look, is ſo particularly remarkable n him, that this character could be miſaken for no other, had not the author urpoſely obſcured it by the fictitious cirumſtances of a *round unthinking face.*

Having now explained the chief characers of his *human perſons* (for there are ome others that will hereafter fall in by he by, in the ſequel of this diſcourſe) I

ſhall next take in pieces his *machinery*, wherein the ſatire is wholly confined to miniſters of ſtate.

The *Sylphs* and *Gnomes* at firſt ſight appeared to me to ſignify the two contending parties of this nation; for theſe being placed in the *air*, and thoſe on the *earth*, I thought agreed very well with the common denomination, *high* and *low*. But as they are made to be the firſt movers and influencers of all that happens, it is plain they repreſent promiſcuouſly the *heads of parties*; whom he makes to be the authors of all thoſe changes in the ſtate, which are generally imputed to the levity and inſtability of the britiſh nation.

This erring mortals levity may call:
Oh blind to truth! the Sylphs *contrive it all.*

But of this he has given us a plain demonſtration; for ſpeaking of theſe ſpirits he ſays in expreſs terms,

——*The chief the care of* nations *own,*
And guard, with arms *divine, the* britiſh throne.

And

And here let it not ſeem odd, if in this myſterious way of writing we find the ſame perſon, who has before been repreſented by the *baron*, again deſcribed in the character of *Ariel*; it being a common way with authors, in this fabulous manner, to take ſuch a liberty. As for inſtance, I have read in *St. Evremont*, that all the *different* characters in *Petronius* are but *Nero* in ſo many different appearances. And in the key to the curious romance of *Barclay's Argenis*, both *Poliarchus* and *Archombrotus* mean only the king of *Navarre*.

We obſerve in the very beginning of the poem, that *Ariel* is poſſeſſed of the *ear* of *Belinda*; therefore it is abſolutely neceſſary, that this perſon muſt be the miniſter who was neareſt the *queen*. But whoever would be further convinced that he meant the treaſurer, may know him by his enſigns in the following line:

He rais'd his azure wand.

His ſitting on the *maſt* of a veſſel ſhews his preſiding over the *South-ſea* trade. When *Ariel* aſſigns to his *Sylphs* all the

poſts about *Belinda*, what is more clearly deſcrib'd than the treaſurer's diſpoſing of all the places in the kingdom, and particularly about her majeſty? But let us hear the lines.

——*Ye ſpirits, to your charge repair,*
The flutt'ring fan be Zephyretta's *care;*
The drops to thee, Brillante, *we conſign,*
And, Momentilla, *let the watch be thine:*
Do thou, Criſpiſſa, *tend her fav'rite lock.*

He has here particularized the ladies and women of the bedchamber, the keeper of the cabinet, and her majeſty's dreſſer, and impudently given *nick-names* to each. To put this matter beyond all diſpute, the *Sylphs* are ſaid to be *wonderous fond of place*, in the *Canto* following, where *Ariel* is perched *uppermoſt*, and all the reſt take their places *ſubordinately under him.*

Here again I cannot but obſerve the exceſſive malignity of this author, who could not leave the character of *Ariel* without the ſame invidious ſtroke which he gave him in the character of the *baron* before:

Amaz'd

Amaz'd, confus'd, he ſaw his pow'r expir'd,
Reſign'd to fate, and with a ſigh retir'd.

being another prophecy that he ſhould *reſign his place*, which it is probable all miniſters do, with a *ſigh*.

At the head of the *Gnomes* he ſets *Umbriel*, a duſky melancholy ſprite, who makes it his buſineſs to give *Belinda* the ſpleen; a vile and malicious ſuggeſtion againſt ſome *grave* and *worthy miniſter*. The vapours, phantoms, viſions, and the like, are the jealouſies, fears, and cries of danger, that have ſo often affrighted and alarmed the nation. Thoſe who are deſcribed in the houſe of *ſpleen* under thoſe ſeveral fantaſtical forms, are the ſame whom their ill-willers have ſo often called the *whimſical*.

The two foregoing ſpirits being the only conſiderable characters of the machinery, I ſhall but juſt mention the *Sylph*, that is wounded with the *ſciſſars* at the loſs of the lock, by whom is undoubtedly underſtood my lord *Townſhend*, who at that time received a *wound* in his character for making the barrier-treaty, and was *cut*

out of his employment upon the diſſolution of it: but that ſpirit reunites, and receives no harm; to ſignify that it came to nothing, and his lordſhip had no real hurt by it.

But I muſt not conclude this head of the characters without obſerving, that our author has run through every ſtage of beings in ſearch of topicks for detraction. As he has characterized ſome perſons under *angels* and *men*, ſo he has others under *animals* and *things inanimate*: he has even repreſented an eminent clergyman as a *dog*, and a noted writer as a *tool*. Let us examine the former.

——*But* Shock, *who thought ſhe ſlept too long,*
Leapt up, and wak'd his miſtreſs with his tongue.
'Twas then, Belinda, *if report ſay true,*
Thy eyes firſt open'd on a billet-doux.

By this *ſhock* it is manifeſt he has moſt audaciouſly and profanely reflected on Dr. *Sacheverel*, who leapt up, that is, into the pulpit, and awakened *Great Britain* with his *tongue*, that is, with his *ſermon*, which made

made ſo much *noiſe*, and for which he has been frequently termed by others of his enemies as well as by this author, a *dog*. Or perhaps, by his *tongue* may be more literally meant his *ſpeech* at his trial, ſince immediately thereupon, our author ſays, her *eyes opened* on a *billet-doux*. *Billet-doux* being addreſſes to ladies from lovers, may be aptly interpreted thoſe addreſſes of loving ſubjects to her majeſty, which enſued that trial.

T heother inſtance is at the end of the third *canto*.

Steel *did the labours of the gods deſtroy,*
And ſtrike to duſt th' imperial tow'rs of Troy,
Steel *could the works of mortal pride con-*
found.
And hew triumphal arches to the ground.

Here he moſt impudently attributes the demolition of *Dunkirk*, not to the pleaſure of her majeſty, or of her miniſtry, but to the frequent inſtigations of his friend Mr. *Steel*. A very artful pun to conceal his wicked lampoonry!

Having now conſide r'd the general intent and ſcope of the poem, and opened the characters, I ſhall next diſcover the malice which is covered under the epiſodes, and particular paſſages of it.

The game at *ombre* is a myſtical repreſentation of the late *war*, which is hinted by his making *ſpades* the trump; ſpade in ſpaniſh ſignifying a ſword, and being yet ſo painted in the cards of that nation, to which it is well known we owe the original of our cards. In this one place indeed he has unawares paid a compliment to the queen and her ſucceſs in the war; for *Belinda* gets the better of the *two* that play againſt her, *viz.* the kings of *France* and *Spain*.

I do not queſtion but every particular card has its perſon and character aſſigned, which, no doubt, the author has told his friends in private; but I ſhall only inſtance in the deſcription of the diſgrace under which the duke of *Marlborough* then ſuffered, which is ſo apparent in theſe verſes.

Ev'n

Ev'n mighty pam, *that kings and queens*
o'erthrew,
And mow'd down armies in the fights of lu,
Sad chance of war! now deſtitute of aid,
Falls undiſtinguiſh'd——

And that the author here had an eye to our modern tranſactions, is very plain, from an unguarded ſtroke towards the end of this game:

And now, as oft in ſome diſtemper'd ſtate,
On one nice trick *depends the gen'ral fate.*

After the concluſion of the war, the publick rejoicings and *thankſgivings* are ridiculed in the two following lines:

The nymph, exulting, fills with ſhouts the ſky,
The walls, the woods, and long canals reply.

Immediately upon which there follows a malicious inſinuation in the manner of a prophecy (which we have formerly obſerved this ſeditious writer delights in) that the peace ſhould continue but a ſhort time, and that the day ſhould afterwards be curſed, which was then celebrated with ſo much joy:

Sudden

Sudden theſe honours ſhall be ſnatch'd away,
And curs'd for ever this victorious day.

As the game at *ombre* is a ſatyrical repreſentation of the late *war*, ſo is the *tea-table* that enſues, of the *council-table*, and its conſultations after the peace. By this he would hint, that all the advantages we have gained by our late extended commerce, are only coffee and tea, or things of no greater value. That he thought of the *trade* in this place, appears by the paſſage, which repreſents the *Sylphs* particularly careful of the *rich brocade*; it having been a frequent complaint of our mercers, that *french brocades* were imported in great quantities. I will not ſay he means thoſe preſents of rich *gold ſtuff ſuits*, which were ſaid to be made her majeſty by the king of *France*, though I cannot but ſuſpect that he glances at it.

Here this author (as well as the ſcandalous *John Dunton*) repreſents the miniſtry in plain terms taking *frequent cups*,

And frequent cups prolong the rich repaſt;

for

for it is manifeſt he meant ſomething more than common coffee, by his calling it

Coffee that makes the politician wiſe;

and by telling us, it was this coffee, that

Sent up in vapours to the baron's *brain*
New ſtratagems——

I ſhall only further obſerve, that it was at this table the lock was cut off; for where but at the *council-board* ſhould the barrier treaty be diſſolv'd?

The enſuing *contentions* of the *parties* upon the loſs of that treaty are deſcrib'd in the ſquabbles following the rape of the lock; and this he raſhly expreſſes without any diſguiſe,

All ſide in parties——

and here you have a gentleman who *ſinks beſide the chair:* a plain alluſion to a noble lord, who loſt his chair of *preſident* of the *council.*

I come next to the *bodkin*, ſo dreadful in the hand of *Belinda*; by which he intimates the britiſh *ſceptre*, ſo rever'd in

the hand of our late auguſt princeſs. His own note upon this place tells us, he alludes to a ſceptre; and the verſes are ſo plain, they need no remark.

The ſame (his ancient perſonage to deck)
Her great great grandſire wore about his neck
In three ſeal rings, *which, after melted down,*
Form'd a vaſt buckle for his widow's gown;
Her infant grandame's whiſtle next it grew,
The bells ſhe gingled, and the whiſtle blew;
Then in a bodkin grac'd her mother's hairs,
Which long ſhe wore, and now Belinda *wears.*

An open ſatire upon *hereditary right!* The *three ſeal rings* plainly allude to the three kingdoms.

Theſe are the chief paſſages in the battle, by which, as hath before been ſaid, he means the ſquabble of parties. Upon this occaſion he could not end the deſcription without teſtifying his malignant joy at thoſe diſſentions, from which he forms the proſpect that *both* ſhould be diſappointed,

ed, and cries out with triumph, as if it were already accompliſhed,

Behold how oft ambitious aims are croſt,
And chiefs contend till all the prize is loſt.

The lock at length is turn'd into a *ſtar*, or the old barrier-treaty into a new and glorious *peace*. This, no doubt, is what the author, at the time he printed this poem, would have been thought to mean; in hopes by that compliment to eſcape the puniſhment for the reſt of this piece. It puts me in mind of a fellow, who concluded a bitter lampoon upon the prince and court of his days, with theſe lines:

God ſave the king, the commons, and the peers,
And grant the author long may wear his ears.

Whatever this author may think of that *peace*, I imagine it the moſt *extraordinary ſtar*, that ever appear'd in our hemiſphere. A ſtar, that is to bring us all the wealth and gold of the Indies; and from

from whoſe influence, not Mr. *John Partridge* alone (whoſe worthy labours this writer ſo ungenerouſly ridicules) but all true Britons, may, with no leſs authority than he, prognoſticate *the fall of Lewis* in the reſtraint of the exorbitant power of *France*, and the *fate of Rome* in the triumphant condition of the church of *England*.

We have now conſidered this poem in its political view, wherein we have ſhewn, that it hath two different walks of ſatire; the one in the ſtory itſelf, which is a ridicule on the *late tranſactions in general*, the other in the machinery, which is a ſatire on the *miniſters of ſtate in particular*. I ſhall now ſhew that the ſame poem, taken in another light, has a tendency to *popery*, which is ſecretly inſinuated through the whole.

In the firſt place, he has convey'd to us the doctrine of *guardian angels* and *patron ſaints* in the machinery of his *Sylphs*, which being a piece of popiſh ſuperſtition that hath been exploded ever ſince the reformation, he would revive under this diſguiſe. Here are all the particulars which

which they believe of thoſe beings, which I ſhall ſum up in a few heads.

1*ſt*. The ſpirits are made to concern themſelves with all human actions in general.

2*dly*. A diſtinct guardian ſpirit or patron is aſſign'd to each perſon in particular.

Of theſe am I, who thy protection claim,
A watchful ſprite——

3*dly*. They are made directly to inſpire dreams, viſions, and revelations.

Her guardian Sylph prolong'd her balmy reſt,
'Twas he had ſummon'd to her ſilent bed
The morning dream——

4*thly*. They are made to be ſubordinate in different degrees, ſome preſiding over others. So *Ariel* has his ſeveral under officers at command.

Superior by the head was Ariel *plac'd.*

5*thly*. They are employ'd in various offices,

offices, and each hath his office aſſign'd him.

Some in the fields of pureſt æther play,
And baſk and whiten in the blaze of day;
Some guide the courſe, etc.

6*thly.* He hath given his ſpirits the charge of the ſeveral parts of *dreſs*; intimating thereby that the ſaints preſide over the ſeveral parts of *human bodies.* They have one ſaint to cure the tooth-ach, another the gripes, another the gout, and ſo of the reſt.

The flutt'ring fan be Zephyretta's *care,*
The drops to thee, Brillante, *we conſign,* etc.

7*thly.* They are repreſented to know the thoughts of men:

As on the noſegay in her breaſt reclin'd,
He watch'd th' ideas riſing in her mind.

8*thly.* They are made protectors even to animal and irrational beings:

Ariel *himſelf ſhall be the guard of* ſhock.

So

So St. *Anthony* preſides over hogs, *etc.*

9*thly*. They are made patrons of whole kingdoms and provinces:

Of theſe the chief the care of nations own:

So St. *George* is imagined by the *papiſts* to defend *England*, St. *Patrick Ireland*, St. *James Spain*; etc. Now what is the conſequence of all this? By granting that they have this power, we muſt be brought back again to *pray* to them.

The *toilette* is an artful recommendation of the *maſs*, and pompous ceremonies of the *church of Rome*. The *unveiling* of the *altar*, the *ſilver vaſes* upon it, being *robed* in *white* as the prieſts are upon the chief feſtivals, and the *head uncover'd* are manifeſt marks of this.

A heavenly image in the glaſs appears,
To that ſhe bends——

plainly denotes *image worſhip*.

The *goddeſs*, who is deck'd with *treaſures*, *jewels*, and the *various offerings of the world*, manifeſtly alludes to the lady

of *Loretto*. You have perfumes breathing from the *incenſe pot* in the following line.

And all Arabia *breathes from yonder box.*

The character of *Belinda*, as we take it in this third view, repreſents the popiſh religion, or the whore of *Babylon*; who is deſcrib'd in the ſtate this malevolent author wiſhes for, coming forth in all her glory upon the *Thames*, and overſpreading the whole nation with ceremonies.

Not with more glories in th' ætherial plain
The ſun firſt riſes o'er the purple main,
Than iſſuing forth, the rival of his beams
Launch'd on the boſom of the ſilver Thames.

She is dreſs'd with a *croſs* on her breaſt, the enſign of popery, the *adoration* of which is plainly recommended in the following lines:

On her white breaſt a ſparkling croſs *ſhe wore,*
Which jews might kiſs, *and infidels* adore.

Next

Next he repreſents her as the *univerſal hurch*, according to the boaſts of the paiſts:

Ind like the ſun ſhe ſhines on all alike.

fter which he tells us,

f to her ſhare ſome female errors fall,
ook on her face, and you'll forget them all.

hough it ſhould be granted ſome errors ll to her ſhare, look on the pompous gure ſhe makes throughout the world, id they are not worth regarding. In the crifice following you have theſe two nes:

or this, ere Phœbus *roſe, he had implor'd*
ropitious heav'n, and ev'ry pow'r ador'd.

n the firſt of them he plainly hints at ieir riſing to *matins*; in the ſecond, by loring *ev'ry pow'r*, the *invocation of ints*.

Belinda's viſits are deſcrib'd with numerous *wax-lights*, which are always uſed

in the ceremonial part of the *romiſh* worſhip.

——Viſits ſhall be paid on ſolemn days,
When num'rous wax-lights in bright order blaze.

The *lunar ſphere* he mentions, opens to us their *purgatory*, which is ſeen in the following line:

Since all things loſt on earth are treaſur'd *there.*

It is a popiſh doctrine, that ſcarce any perſon quits this world, but he muſt touch at purgatory in his way to heaven; and it is here alſo repreſented as the *treaſury* of the *romiſh church*. Nor is it much to be wonder'd at, that the *moon* ſhould be *purgatory*, when a learned divine hath in a late treatiſe prov'd the *ſun* to be *hell*[a].

I ſhall now, before I conclude, deſire the reader to compare this key with thoſe upon any other pieces, which are ſuppos'd to have been ſecret ſatires upon the ſtate,

[a] The Reverend Dr. *Swinden*.

either

either ancient or modern; in particular with the keys to *Petronius Arbiter*, *Lucian's* true hiſtory, *Barclay's Argenis*, and *Rabelais's Garagantua*; and I doubt not he will do me the juſtice to acknowledge, that the explanations here laid down, are deduc'd as naturally, and with as little violence, both from the general *ſcope* and *bent* of the work, and from the ſeveral *particulars*: furthermore, that they are every way as conſiſtent and undeniable, every way as candid, as any modern interpretations of either *party* on the conduct and writings of the other. And I appeal to the moſt eminent and able *ſtate decypherers* themſelves, if according to their art any thing can be more fully *proved*, or more ſafely *ſworn* to?

To ſum up my whole charge againſt this author in a few words: he has ridiculed both the preſent miniſtry and the laſt; abuſed great ſtateſmen and great generals; nay the treaties of whole nations have not eſcaped him, nor has the royal dignity itſelf been omitted in the progreſs of his ſatire; and all this he has done

juſt at the meeting of a new parliament. I hope a proper authority may be made uſe of to bring him to condign puniſhment. In the mean while I doubt not, if the perſons moſt concern'd would but order Mr. *Bernard Lintot*, the printer and publiſher of this dangerous piece, to be taken into cuſtody and examined, many farther diſcoveries might be made both of this poet's and abettor's ſecret deſigns, which are doubtleſs of the utmoſt importance to the *government*.

MEMOIRS

MEMOIRS OF P. P.

CLERK OF THIS PARISH.

ADVERTISEMENT.

The original of the following extraordinary treatiſe conſiſted of two large volumes in folio; which might juſtly be intitled, *the importance of a man to himſelf:* but, as it can be of very little uſe to any body beſides, I have contented my ſelf to give only this ſhort abſtract of it, as a taſte of the *true ſpirit of memoir-writers.*

IN the name of the lord. Amen. I. P. P. by the grace of God, clerk of this pariſh, writeth this hiſtory.

Ever ſince I arrived at the age of diſcretion, I had a call to take upon me the function of a pariſh-clerk: and to that end, it ſeemed unto me meet and profitable to aſſociate myſelf with the pariſh-clerks of this land; ſuch I mean as were right worthy in their calling, men of a clear and ſweet voice, and of becoming gravity.

Now it came to paſs, that I was born in the year of our lord *anno Domino* 1655, the year wherein our worthy benefactor eſquire *Bret* did add one bell to the ring of this pariſh. So that it hath been wittily ſaid, "that one and the ſame day did "give to this our church two rare gifts, its "great bell and its clerk."

Even when I was at ſchool, my miſtreſs did ever extoll me above the reſt of the youth, in that I had a laudable voice. And it was furthermore obſerved, that I took a kindly affection unto that black letter, in which our bibles are printed. Yea, often did I exerciſe myſelf in ſinging godly-ballads, ſuch as the lady and death, the children in the wood, and chevy-chace; and not like other children, in lewd and trivial ditties. Moreover, while I was a boy, I always adventured to lead the pſalm next after maſter *William Harris*, my predeceſſor, who (it muſt be confeſſed to the glory of God) was a moſt excellent pariſh-clerk in that his day.

Yet be it acknowledged, that at the age of ſixteen I became a company-keeper, being led into idle converſation by my

extraordinary love to ringing; inſomuch that in a ſhort time I was acquainted with every ſett of bells in the whole *country*: neither could I be prevailed upon to abſent my ſelf from wakes, being called thereunto by the harmony of the ſteeple. While I was in theſe ſocieties, I gave my ſelf up to unſpiritual paſtimes, ſuch as wreſtling, dancing, and cudgel-playing; ſo that I often returned to my father's houſe with a broken pate. I had my head broken at *Milton* by *Thomas Wyat*, as we played a bout or two for an hat, that was edged with ſilver galloon: but in the year following I broke the head of *Henry Stubbs*, and obtained a hat not inferior to the former. At *Yelverton* I encountered *George Cummins* weaver, and behold my head was broken a ſecond time! at the wake of *Waybrook* I engaged *William Simkins* tanner, when lo, thus was my head broken a third time, and much blood trickled therefrom. But I adminiſtred to my comfort, ſaying within myſelf, "what man is there, "howſoever dextrous in any craft, who is "for aye on his guard?" A week after I had a baſe-born child laid unto me; for in the days

days of my youth I was looked upon as a follower of venereal fantaſies: thus was I led into ſin by the comelineſs of *Suſanna Smith*, who firſt tempted me and then put me to ſhame; for indeed ſhe was a maiden of a ſeducing eye, and pleaſant feature. I humbled myſelf before the juſtice, I acknowledged my crime to our curate, and to do away mine offences and make her ſome attonement, was joined to her in holy wedlock on the ſabbath day following.

How often do thoſe things which ſeem unto us misfortunes, redound to our advantage! for the miniſter (who had long looked on *Suſanna* as the moſt lovely of his pariſhioners) liked ſo well of my demeanour, that he recommended me to the honour of being his clerk, which was then become vacant by the deceaſe of good maſter *William Harris*.

Here ends the firſt chapter; after which follow fifty or ſixty pages of his amours in general, and that particular one with Suſanna *his preſent wife; but I proceed to chapter the ninth.*

No

No ſooner was I elected into mine office, but I layed aſide the powdered gallantries of my youth, and became a new man. I conſidered myſelf as in ſome wiſe of eccleſiaſtical dignity, ſince by wearing a band, which is no ſmall part of the ornament of our clergy, I might not unworthily be deemed, as it were, a ſhred of the linen veſtment of *Aaron*.

Thou mayeſt conceive, O reader, with what concern I perceived the eyes of the congregation fixed upon me, when I firſt took my place at the feet of the prieſt. When I raiſed the pſalm, how did my voice quaver for fear! and when I arrayed the ſhoulders of the miniſter with the ſurplice, how did my joints tremble under me! I ſaid within myſelf, "remember, "*Paul*, thou ſtandeſt before men of high "worſhip, the wiſe Mr. juſtice *Freeman*, "the grave Mr. juſtice *Thompſon*, the good "lady *Jones*, and the two virtuous gentle-"women her daughters; nay the great Sir "*Thomas Truby*, knight and baronet, and "my young maſter the eſquire, who "ſhall one day be lord of this manor." Notwithſtanding which, it was my good hap

hap to acquit myſelf to the good liking of the whole congregation; but the Lord forbid I ſhould glory therein.

The next chapter contains an account how he diſcharged the ſeveral duties of his office; in particular he inſiſts on the following:

I was determined to reform the manifold corruptions and abuſes, which had crept into the church.

Firſt, I was eſpecially ſevere in whipping forth dogs from the temple, all excepting the lap-dog of the good widow *Howard*, a ſober dog which yelped not, nor was there offence in his mouth.

Secondly, I did even proceed to moroſeneſs, though ſore againſt my heart, unto poor babes in tearing from them the half-eaten apples, which they privily munched at church. But verily it pitied me, for I remembered the days of my youth.

Thirdly, with the ſweat of my own hands, I did make plain and ſmooth the dogs ears throughout our great bible.

Fourthly, the pews and benches, which were formerly ſwept but once in three years,

years, I cauſed every *Saturday* to be ſwept with a beſom and trimmed.

Fifthly and laſtly, I cauſed the ſurplice to be neatly darned, waſhed, and laid in freſh lavender (yea, and ſometimes to be ſprinkled with roſe-water) and I had great laud and praiſe from all the neighbouring clergy, foraſmuch as no pariſh kept the miniſter in cleaner linnen.

Notwithſtanding theſe his publick cares, in the eleventh chapter he informs us, he did not neglect his uſual occupations as a handy-craftſman.

Shoes, ſaith he, did I make (and, if intreated, mend) with good approbation, Faces alſo did I ſhave, and I clipped the hair. Chirurgery alſo I practiſed in the worming of dogs; but to bleed adventured I not, except the poor. Upon this my twofold profeſſion there paſſed among men a merry tale, delectable enough to be rehearſed; how that being overtaken in liquor one *Saturday* evening, I ſhaved the prieſt with ſpaniſh blacking for ſhoes inſtead of a waſh-ball, and with lamp-black powdered his peruke. But theſe were

were ſayings of men, delighting in their own conceits more than in the truth. For it is well known, that great was my ſkill in theſe my crafts; yea, I once had the honour of trimming Sir *Thomas* himſelf without fetching blood. Furthermore, I was ſought unto to geld the lady *Frances* her ſpaniel, which was wont to go aſtray: he was called Toby, that is to ſay Tobias. And thirdly, I was entruſted with a gorgeous pair of ſhoes of the ſaid lady to ſet an heel piece thereon; and I received ſuch praiſe therefore, that it was ſaid all over the pariſh, I ſhould be recommended unto the king to mend ſhoes for his majeſty: whom God preſerve! amen.

The reſt of this chapter I purpoſely omit, for it muſt be owned, that when he ſpeaks as a ſhoemaker he is very abſurd. He talks of Moſes's *pulling off his* ſhoes, *of tanning the* hides *of the* bulls *of* Baſan, *of* Simon *the* tanner, *etc. and takes up four or five pages to prove, that when the apoſtles were inſtructed to travel* without ſhoes, *the precept did not extend to their ſucceſſors.*

The

The next relates how he diſcovered a thief *vith a bible and key, and experimented ver-ès of the pſalms, that had cured* agues.

I paſs over many others, which inform ıs *of pariſh affairs only, ſuch as of the ıcceſſion of* curates; *a liſt of the* weekly exts; *what* pſalms *he choſe on proper oc-aſions; and what children were* born *and* ɔuried: *the laſt of which articles he con-ludes thus:*

That the ſhame of women may not en-lure, I ſpeak not of baſtards; neither vill I name the mothers, although there-ɔy I might delight many grave women of he pariſh: even her who hath done pen-ınce in the ſheet will I not mention, for-ıſmuch as the church hath been witneſs of ıer diſgrace: let the father, who hath nade due compoſition with the church-vardens to conceal his infirmity, reſt in ɔeace; my pen ſhall not bewray him, for alſo have ſinned.

The next chapter contains what he calls ı *great revolution in the church, part of vhich I tranſcribe.*

Now

Now was the long expected time arrived, when the pſalms of king *David* ſhould be hymned unto the ſame tunes, to which he played them upon his harp; (ſo was I informed by my ſinging-maſter, a man right cunning in pſalmody.) Now was our over abundant quaver and trilling done away, and in lieu thereof was inſtituted the ſol-fa, in ſuch guiſe as is ſung in his majeſty's chapel. We had *London* ſinging maſters ſent into every pariſh, like unto exciſemen; and I alſo was ordained to adjoin myſelf unto them, though an unworthy diſciple, in order to inſtruct my fellow-pariſhioners in this new manner of worſhip. What though they accuſed me of humming through the noſtril as a ſacbut; yet would I not forego that harmony, it having been agreed by the worthy pariſh-clerks of *London* ſtill to preſerve the ſame. I tutored the young men and maidens to tune their voices as it were a pſaltery, and the church on the *Sunday* was filled with theſe new hallelujahs.

Then follow full ſeventy chapters, containing

taining an exact detail of the law-ſuits *of the parſon and his pariſhioners concerning tythes, and near a hundred pages left blank with an earneſt deſire that the* hiſtory might be compleated by any of his ſucceſſors, in whoſe time theſe ſuits ſhould be ended.

The next contains an account of the briefs *read in the church, and the ſums collected upon each.* For the reparation of nine churches, collected at nine ſeveral times, 2*s.* and 7*d.* ¾. For fifty families ruined by fire, 1*s.* ½. For an inundation, a king *Charles's* groat, given by lady *Frances*, etc.

In the next, he laments the diſuſe of wedding-ſermons, *and celebrates the benefits ariſing from thoſe at* funerals, *concluding with theſe words:* Ah! let not the relations of the deceaſed grudge the ſmall expence of an hat-band, a pair of gloves, and ten ſhillings, for the ſatisfaction they are ſure to receive from a pious divine, that their father, brother, or boſom wife are certainly in heaven.

In another he draws a panegyrick on one Mr's. Margaret Wilkins, *but, after great*

encomiums, concludes, that notwithſtanding all, ſhe was an unprofitable veſſel, being a barren woman, and never once having furniſhed God's church with a chriſtening.

We find in another chapter, how he was much ſtaggered in his belief, and diſturbed in his conſcience by an Oxford ſcholar, who had proved to him by logick, that animals might have rational, nay, immortal ſouls; *but how he was again comforted with the reflection,* that if ſo, they might be allowed chriſtian burial, and greatly augment the fees of the pariſh.

In the two following chapters he is overpowered with vanity. We are told, how he was conſtantly admitted to all the feaſts and banquets of the church officers, and the ſpeeches he there made for the good of the pariſh. How he gave hints to young clergymen to preach; but above all how he gave a text for the 30*th of* January, *which occaſioned a moſt excellent ſermon, the merits of which he takes intirely to himſelf. He gives an account of a conference he had with the vicar concerning the uſe of texts.* Let a preacher (ſaith he) conſider

the aſſembly before whom he preacheth, and unto them adapt his text. *Micah* the 3d and 11th affordeth good matter for courtiers and court-ſerving men. "*The* "*heads of the land judge for reward, and* "*the people thereof judge for hire, and the* "*prophets thereof divine for money; yet* "*will they lean upon the Lord, and ſay, is* "*not the Lord among us?*" Were the firſt miniſter to point out a preacher before the houſe of commons, would not he be wiſe to make choice of theſe words? "*give and* "*it ſhall be given unto ye.*" Or before the lords, "*giving no offence that the miniſtry* "*be not blamed, 2 Cor.* vi. 3." Or praiſing the warm zeal of an adminiſtration, "*who* "*maketh his miniſters a flaming fire,* pſal. "civ. 4." We omit many others of his texts as too tedious.

From this period the ſtyle of the book riſes extreamly. Before the next chapter was paſted the effigies of Dr Sacheverel, *and I found the oppoſite page all on a foam with politicks.*

We are now (ſays he) arrived at that celebrated year, in which the church of

England was tried in the perſon of Dr. *Sacheverel.* I had ever the intereſt of our high-church at heart, neither would I at any ſeaſon mingle myſelf in the ſocieties of fanaticks, whom I from my infancy abhorred more than the heathen or gentile. It was in theſe days I bethought myſelf, that much profit might accrue unto our pariſh, and even unto the nation, could there be aſſembled together a number of choſen men of the right ſpirit, who might argue, refine, and define, upon high and great matters. Unto this purpoſe I did inſtitute a weekly aſſembly of divers worthy men at the roſe and crown alehouſe, over whom myſelf (though unworthy) did preſide. Yea, I did read to them the Poſt-boy of Mr. *Roper*, and the written letter of Mr. *Dyer*, upon which we communed afterwards among ourſelves.

Our ſociety was compoſed of the following perſons: *Robert Jenkins*, farrier; *Amos Turner*, collar-maker; *George Pilcocks*, late exciſe-man; *Thomas White*, wheel-wright; and myſelf. Firſt, of the firſt, *Robert Jenkins.*

He was a man of bright parts and ſhrewd

ſhrewd conceit, for he never ſhoed an horſe of a whig or a fanatick, but he lamed him ſorely.

Amos Turner, a worthy perſon, rightly eſteemed among us for his ſufferings, in that he had been honoured in the ſtocks for wearing an oaken bough.

George Pilcocks, a ſufferer alſo; of zealous and laudable freedom of ſpeech, inſomuch that his occupation had been taken from him.

Thomas White of good repute likewiſe, for that his uncle by the mother's ſide had formerly been ſervitor at *Maudlin-college*, where the glorious *Sacheverel* was educated.

Now were the eyes of all the pariſh upon theſe our weekly councils. In a ſhort ſpace the miniſter came among us; he ſpake concerning us and our councils to a multitude of other miniſters at the viſitation, and they ſpake thereof unto the miniſters at *London*, ſo that even the biſhops heard and marvelled thereat. Moreover Sir *Thomas*, member of parliament, ſpake of the ſame unto other members of parliament, who ſpake thereof unto the

peers of the realm. Lo! thus did our counſels enter into the hearts of our generals and our law-givers; and from henceforth, even as we deviſed, thus did they.

After this, the book is turned on a ſudden from his own life *to a* hiſtory *of all the* publick tranſactions *of* Europe, *compiled from the news-papers of thoſe times. I could not comprehend the meaning of this, till I perceived at laſt to my no ſmall aſtoniſhment, that all the meaſures of the four laſt years of the* queen, *together with the peace at* Utrecht, *which have been uſually attributed to the earl of* Oxford, *duke of* Ormond, *lords* Harcourt *and* Bolingbroke, *and other great men, do here moſt plainly appear to have been wholly owing to* Robert Jenkins, Amos Turner, George Pilcocks, Thomas White, *but above all,* P. P.

The reader may be ſure I was very inquiſitive after this extraordinary writer, whoſe work I have here abſtracted. I took a journey into the country on purpoſe; but could not find the leaſt trace of him: till by accident I met an old clergyman, who ſaid he

he could not be poſitive, but thought it might he one Paul Philips, *who had been dead about twelve years. And upon enquiry, all we could learn of that perſon from the neighbourhood, was, that he had been taken notice of for* ſwallowing loaches, *and remembered by ſome people by a* black and white cur with one ear, *that conſtantly followed him.*

In the church-yard I read his epitaph, ſaid to be written by himſelf.

O reader, if that thou canſt read,
Look down upon this ſtone;
Do all we can, death is a man
That never ſpareth none.

THOUGHTS

ON

VARIOUS SUBJECTS.

I.

PARTY is the madneſs of many, for the gain of a few.

II.

There never was any party, faction, ſect, or cabal whatſoever, in which the moſt ignorant were not the moſt violent: for a bee is not a buſier animal than a block-head. However, ſuch inſtruments are neceſſary to politicians; and perhaps it may be with ſtates as with clocks, which muſt have ſome dead weight hanging at them to help and regulate themotion of the finer and more uſeful parts.

III.

To endeavour to work upon the vulgar with fine ſenſe, is like attempting to hew blocks with a razor.

IV.

IV.

Fine ſenſe and exalted ſenſe are not half ſo uſeful as common ſenſe: there are forty men of wit to one man of ſenſe; and he, that will carry nothing about him but gold, will be every day at a loſs for want of readier change.

V.

Learning is like mercury, one of the moſt powerful and excellent things in the world in ſkilful hands: in unſkilful, the moſt miſchievous.

VI.

The niceſt conſtitutions of government are often like the fineſt pieces of clock-work; which depending on ſo many motions, are therefore more ſubject to be out of order.

VII.

Every man has juſt as much vanity, as he wants underſtanding.

VIII.

Modeſty, if it were to be recommended for nothing elſe, this were enough, that the

the pretending to little leaves a man at eaſe, whereas boaſting requires a perpetual labour to appear what he is not. If we have ſenſe, modeſty beſt proves it to others; if we have none, it beſt hides our want of it. For as bluſhing will ſometimes make a whore paſs for a virtuous woman, ſo modeſty may make a fool ſeem a man of ſenſe.

IX.

It is not ſo much the being exempt from faults, as the having overcome them, that is an advantage to us: it being with the follies of the mind as with the weeds of a field, which if deſtroyed and conſumed upon the place of their birth, enrich and improve it more, than if none had ever ſprung there.

X.

To pardon thoſe abſurdities in ourſelves, which we cannot ſuffer in others, is neither better nor worſe than to be more willing to be fools ourſelves, than to have others ſo.

XI.

XI.

A man ſhould never be aſhamed to own he has been in the wrong, which is but ſaying in other words, that he is wiſer to-day, than he was yeſterday.

XII.

Our paſſions are like convulſion fits, which though they make us ſtronger for the time, leave us weaker ever after.

XIII.

To be angry, is to revenge the fault of others upon ourſelves.

XIV.

A brave man thinks no one his ſuperior, who does him an injury, for he has it then in his power to make himſelf ſuperior to the other, by forgiving it.

XV.

To relieve the oppreſſed is the moſt glorious act a man is capable of; it is in ſome meaſure doing the buſineſs of God and providence.

XVI.

XVI.

Superſtition is the ſpleen of the ſoul.

XVII.

Atheiſts puts on a falſe courage and alacrity in the midſt of their darkneſs and apprehenſions; like children, who when they go in the dark will ſing for fear.

XVIII.

An atheiſt is but a mad ridiculous derider of piety, but a hypocrite makes a ſober jeſt of God and religion. He finds it eaſier to be upon his knees than to riſe to do a good action; like an impudent debtor, who goes every day and talks familiarly to his creditor without ever paying what he owes.

XIX.

What *Tully* ſays of war, may be applied to diſputing; it ſhould be always ſo managed as to remember, that the only end of it is peace; but generally true diſputants are like true ſportſmen, their whole delight is in the purſuit; and a diſputant

diſputant no more cares for the truth, than the ſportſman for the hare.

XX.

The ſcripture in time of diſputes is like an open town in time of war, which ſerves indifferently the occaſions of both parties; each makes uſe of it for the preſent turn, and then reſigns it to the next comer to do the ſame.

XXI.

Such as are ſtill obſerving upon others, are like thoſe who are always abroad at other mens houſes, reforming every thing there, while their own run to ruin.

XXII.

When men grow virtuous in their old age, they only make a ſacrifice to God of the devil's leavings.

XXIII.

When we are young, we are ſlaviſhly employed in procuring ſomething whereby we may live comfortably when we grow old; and when we are old, we perceive it is too late to live as we propoſed.

XXIV.

XXIV.

People are ſcandalized, if one laughs at what they call a ſerious thing. Suppoſe I were to have my head cut off to-morrow, and all the world were talking of it to-day, yet why might not I laugh to think, what a buſtle is here about my head?

XXV.

The greateſt advantage I know of being thought a wit by the world, is that it gives one the greater freedom of playing the fool.

XXVI.

We ought in humanity no more to deſpiſe a man for the misfortunes of the mind than for thoſe of the body, when they are ſuch as he cannot help. Were this thoroughly conſidered, we ſhould no more laugh at one for having his brains cracked than for having his head broke.

XXVII.

A man of wit is not incapable of buſineſs, but above it. A ſprightly generous horſe is able to carry a pack-ſaddle as well

as

as an aſs, but he is too good to be put to the drudgery.

XXVIII.

Wherever I find a great deal of gratitude in a poor man, I take it for granted, there would be as much generoſity if he were a rich man.

XXIX.

Flowers of rhetorick in ſermons and ſerious diſcourſes are like the blue and red flowers in corn, pleaſing to thoſe who come only for amuſement, but prejudicial to him who would reap the profit.

XXX.

When two people compliment each other with the choice of any thing, each of them generally gets that which he likes leaſt.

XXXI.

He who tells a lie, is not ſenſible how great a taſk he undertakes, for he muſt be forced to invent twenty more to maintain that one.

XXXII.

XXXII.

Giving advice is many times only the privilege of ſaying a fooliſh thing one's ſelf, under pretence of hindring another from doing one.

XXXIII.

It is with followers at court, as with followers on the road, who firſt beſpatter thoſe that go before, and then tread on their heels.

XXXIV.

Falſe happineſs is like falſe money, it paſſes for a time as well as the true, and ſerves ſome ordinary occaſions: but when it is brought to the touch, we find the lightneſs and allay, and feel the loſs.

XXXV.

Daſtardly men are like ſorry horſes, who have but juſt ſpirit and mettle enough to be miſchievous.

XXXVI.

Some people will never learn any thing, for this reaſon, becauſe they underſtand every thing too ſoon.

XXXVII.

XXXVII.

A perſon who is too nice an obſerver of the buſineſs of the croud, like one who is too curious in obſerving the labour of the bees, will often be ſtung for his curioſity.

XXXVIII.

A man of buſineſs may talk of philoſophy, a man who has none may practiſe it.

XXXIX.

There are ſome ſolitary wretches, who ſeem to have left the reſt of mankind only as *Eve* left *Adam*, to meet the devil in private.

XL.

The vanity of human life is like a river conſtantly paſſing away, and yet conſtantly coming on.

XLI.

I ſeldom ſee a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to ſatisfy the ambition, or to fill the idea, of an immortal ſoul?

XLII.

It is a certain truth, that a man is never ſo eaſy or ſo little impoſed upon, as among people of the beſt ſenſe: it coſts far more trouble to be admitted or continued in ill company than in good; as the former have leſs underſtanding to be employed, ſo they have more vanity to be pleaſed; and to keep a fool conſtantly in good humour with himſelf and with others, is no very eaſy taſk.

XLIII.

The difference between what is commonly called ordinary company and good company, is only hearing the ſame things ſaid in a little room or in a large ſaloon, at ſmall tables or at great tables, before two candles or twenty ſconces.

XLIV.

It is with narrow-ſouled people as with narrow-necked bottles: the leſs they have in them, the more noiſe they make in pouring it out.

XLV.

XLV.

Many men have been capable of doing a wiſe thing, more a cunning thing, but very few a generous thing.

XLVI.

Since it is reaſonable to doubt moſt things, we ſhould moſt of all doubt that reaſon of ours which would demonſtrate all things.

XLVII.

To buy books, as ſome do who make no uſe of them, only becauſe they were publiſhed by an eminent printer; is much as if a man ſhould buy cloaths that did not fit him, only becauſe they were made by ſome famous taylor.

XLVIII.

It is as offenſive to ſpeak wit in a fool's company, as it would be ill manners to whiſper in it; he is diſpleaſed at both for the ſame reaſon, becauſe he is ignorant of what is ſaid.

XLIX.

Falſe criticks rail at falſe wits, as quacks

and impoſtors are ſtill cautioning us to beware of counterfeits, and decry others cheats only to make more way for their own.

L.

Old men, for the moſt part, are like old chronicles, that give you dull, but true accounts of time paſt, and are worth knowing only on that ſcore.

LI.

There ſhould be, methinks, as little merit in loving a woman for her beauty, as in loving a man for his proſperity; both being equally ſubject to change.

LII.

We ſhould manage our thoughts in compoſing any work, as ſhepherds do their flowers in making a garland; firſt ſelect the choiceſt, and then diſpoſe them in the moſt proper places, where they give a luſtre to each other.

LIII.

As handſome children are more a diſhonour to a deform'd father than ugly

ones, becauſe unlike himſelf; ſo good thoughts, owned by a plagiary, bring him more ſhame than his own ill ones. When a poor thief appears in rich garments, we immediately know they are none of his own.

LIV.

Human brutes, like other beaſts, find ſnares and poiſon in the proviſions of life, and are allured by their appetites to their deſtruction.

LV.

The moſt poſitive men are the moſt credulous; ſince they moſt believe themſelves, and adviſe moſt with their falſeſt flatterer, and worſt enemy, their own ſelf-love.

LVI.

Get your enemies to read your works in order to mend them, for your friend is ſo much your ſecond-ſelf, that he will judge too like you.

LVII.

Women uſe lovers as they do cards; they play with them a while, and when

they have got all they can by them, throw them away, call for new ones, and then perhaps loſe by the new ones all they got by the old ones.

LVIII.

Honour in a woman's mouth like an oath in the mouth of a gameſter, is ever ſtill moſt uſed as their truth is moſt queſtioned.

LIX.

Women, as they are like riddles in being unintelligible, ſo generally reſemble them in this, that they pleaſe us no longer when once we know them.

LX.

A man who admires a fine woman, has yet no more reaſon to wiſh himſelf her huſband, than one who admir'd the *heſperian* fruit would have had to wiſh himſelf the dragon that kept it.

LXI.

He who marries a wife, becauſe he can't always live chaſtly, is much like a man, who finding a few humours in his body reſolves to wear a perpetual bliſter.

LXII.

LXII.

Married people, for being ſo cloſely united, are but the apter to part; as knots the harder they are pulled, break the ſooner.

LXIII.

A family is but too often a commonwealth of malignants: what we call the charities and ties of affinity, prove but ſo many ſeparate and claſhing intereſts: the ſon wiſhes the death of the father; the younger brother that of the elder; the elder repines at the ſiſters portions; when any of them marry, there are new diviſions, and new animoſities. It is but natural and reaſonable to expect all this, and yet we fancy no comfort but in a family.

LXIV.

Authors in *France* ſeldom ſpeak ill of each other, but when they have a perſonal pique; authors in *England* ſeldom ſpeak well of each other, but when they have a perſonal friendſhip.

LXV.

There is nothing wanting to make all rational and diſintereſted people in the world of one religion, but that they ſhould talk together every day.

LXVI.

Men are grateful, in the ſame degree that they are reſentful.

LXVII.

The longer we live, the more we ſhall be convinced, that it is reaſonable to love God, and deſpiſe man, as far as we know either.

LXVIII.

That character in converſation which commonly paſſes for agreeable, is made up of civility and falſhood.

LXIX.

A ſhort and certain way to obtain the character of a reaſonable and wiſe man, is, whenever any one tells you his opinion, to comply with it.

LXX.

LXX.

What is generally accepted as virtue in vomen, is very different from what is hought ſo in men: a very good woman vould make but a paltry man.

LXXI.

Some people are commended for a gid- ly kind of good humour, which is as nuch a virtue as drunkenneſs.

LXXII.

Thoſe people only will conſtantly trouble ou with doing little offices for them, who eaſt deſerve you ſhould do them any.

LXXIII.

We are ſometimes apt to wonder to ſee hoſe people proud, who have done the neaneſt things; whereas a conſciouſneſs of having done poor things, and a ſhame of hearing of them, often make the com- poſition we call pride.

LXXIV.

An excuſe is worſe and more terrible than a lye: for an excuſe is a *lye guarded.*

LXXV.

LXXV.

Praiſe is like ambergriſe: a little whiff of it, and by ſnatches, is very agreeable; but when a man holds a whole lump of it to your noſe, it is a ſtink, and ſtrikes you down.

LXXVI.

The general cry is againſt ingratitude, be ſure the complaint is miſ-placed, it ſhould be againſt vanity. None but direct villains are capable of wilful ingratitude; but almoſt every body is capable of thinking he hath done more than another deſerves, while the other thinks he hath received leſs than he deſerves.

LXXVII.

I never knew any man in my life, who cou'd not bear another's misfortunes perfectly like a Chriſtian.

LXXVIII.

Several explanations of caſuiſts, to multiply the catalogue of ſins, may be called *amendments* to the *ten commandments*.

LXXIX.

LXXIX.

It is obſervable that the ladies frequent tragedies more than comedies: the reaſon may be, that in tragedy their ſex is deify-ed and adored, in comedy expoſed and ridiculed.

LXXX.

The character of covetouſneſs is what a man generally acquires more through ſome niggardlineſs, or ill grace, in little and inconſiderable things, than in expences of any conſequence. A very few pounds a year would eaſe that man of the ſcandal of avarice.

LXXXI.

Some men's wit is like a dark lanthorn which ſerves their own turn, and guides them their own way; but is never known (according to the ſcripture phraſe) either to ſhine forth before men, or to glorify their father in heaven.

LXXXII.

It often happens that thoſe are the beſt people, whoſe characters have been moſt injured by ſlanders, as we uſually find that

that to be the ſweeteſt fruit which the birds have been pecking at.

LXXXIII.

The people all running to the capital city is like a confluence of all the animal ſpirits to the heart; a ſymptom that the conſtitution is in danger.

LXXXIV.

The wonder we often expreſs at our neighbours keeping dull company, would leſſen, if we reflected, that moſt people ſeek companions leſs to be talked to, than to talk.

LXXXV.

Amuſement is the happineſs of thoſe that cannot think.

LXXXVI.

Never ſtay dinner for a clergyman, who is to make a morning viſit e'er he comes; for he will think it his duty to dine with any greater man that aſks him.

LXXXVII.

A contented man is like a good tennis-player,

player, who never fatigues and confounds himſelf with running eternally after the ball, but ſtays till it comes to him.

LXXXVIII.

Two things are equally unaccountable to reaſon, and not the object of reaſoning; the wiſdom of God, and the madneſs of man.

LXXXIX.

Many men, prejudiced early in dis-favour of mankind by bad maxims, never aim at making friendſhips; and while they only think of avoiding the evil, miſs of the good that would meet them. They begin the world knaves, for prevention, while others only end ſo, after diſappointment.

XC.

No woman ever hates a man for being in love with her; but many a woman hates a man for being a friend to her.

XCI.

The eye of a critick is often like a microſcope, made ſo very fine and nice, that it

it diſcovers the atoms, grains, and minuteſt particles, without ever comprehending the whole, comparing the parts, or ſeeing all at once the harmony.

XCII.

A king may be a tool, a thing of ſtraw; but if he ſerves to frighten our enemies, and ſecure our property, it is well enough: a ſcare-crow is a thing of ſtraw, but it protects the corn.

XCIII.

The greateſt things and the moſt praiſeworthy, that can be done for the publick good, are not what require great parts, but great honeſty: therefore for a king to make an amiable character he needs only to be a man of common honeſty well adviſed.

XCIV.

Notwithſtanding the common complaint of the knavery of men in power, I have known no great miniſters or men of parts in buſineſs ſo wicked as their inferiors; their ſenſe and knowledge preſerve them from a hundred common rogueries,

gueries, and when they become bad, it is generally more from the neceſſity of their ſituation, than from a natural bent to evil.

XCV.

Whatever may be ſaid againſt a premier or ſole miniſter, the evil of ſuch an one, in an abſolute government, may not be great: for it is poſſible, that almoſt any miniſter may be a better man than a king born and bred.

XCVI.

A man coming to the water-ſide is ſurrounded by all the crew: every one is officious, every one maketh applications, every one offering his ſervices; the whole buſtle of the place ſeems to be only for him. The ſame man going from the water-ſide, no noiſe made about him, no creature takes notice of him, all let him paſs with utter neglect! the picture of a miniſter when he comes into power, and when he goes out.

FINIS